

V. O. Fair

A Glance At Revelation Seventeen.

By

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ADVENT SOURCE COLLECTION

General Conference of Seventh-Day Adventists

WASHINGTON, D. C.

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"Thy word is a lamp unto my feet and a light unto my path." Psa. 119: 105.

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YE do well, that ye take heed as unto a
candle in a dark place." 2 Peter 1: 19.

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PREFACE

Revelation 17. This chapter is of sufficient importance to demand more than a glance or even a casual consideration. No prophecy was even given in a more explicit and positive language than this one and if this is equivocal or uncertain of fulfillment then what foundation have we on which to stand in regard to any other promise or prophecy in God's word? If this is doubtful and has no certain meaning or fulfillment it would cast a shadow and uncertainty over the whole prophetic field. To pass it by or treat it with neglect would be to undermine all faith in the word of God, notwithstanding it has been an open question for a long time among us as a people. Let us present it as it appears to us in the Scripture for it is high time that we all have a more definite and conclusive view of the subject than we ever had, at least, that I have ever had, as it is the last link of the last chain of prophecy in the Bible found in the last book, evidently given as a light to shine in a dark place for the last generation in the very last days.

We need not argue that there is a great warfare, a great controversy going on between good and evil, between Christ and Satan. It is not only seen in almost every chapter in the Bible but it is seen in the warring world about us now, in the past, present and everywhere.

The aim and principal object of this Treatise is to show that the two women in Rev. 12 and 17 are symbolisms of the companions of the two leaders, Christ and Satan, and in some places denominated the mothers of their families.

One represents the true church and the other the counterfeit. One the embodiment of the true principles of religion and the other embracing all the false religion that is in the world. The world divides between these two leaders from

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the very first or the beginning. But as God settled with the old world that then was and commenced anew to repeople the earth with Noah's family, we need not go back beyond the flood in looking for the origin of these women, these two families representing the true and the false principles which are manifested very clearly at the building of the tower of Babel which was headed by Nimrod the great grandson of Noah. We can trace these parties in the history of the world from that day to this on down to the judgment, so we need not be in the dark in reference to these two symbols, their origin, history and destiny.

We have named this treatise a glance at Revelation 17, and so it is left open for another look. While this chapter has been an open and disputed book among us let no one be so vain and narrow minded as to take up anyone of these points and go to our churches, the common people with some of these technical questions and confuse and divide them like some are doing today. Read the first pages of quotations and heed the instruction to both sides of it.

Notice, "If no new questions are started by investigation . . . there will be many now as in ancient times hold to tradition and will worship they know not what. The fact that there is no controversy or agitation among God's people is a reason to fear we are not holding to sound doctrine."

Then again by close investigation we may discover errors in what we think is an established truth. There are extremes on either side that we are in danger of being switched off the track. We may be so afraid of a new thought that we will never have one.

I write this little pamphlet not for general circulation, but to stir up investigation and create a healthy and Christian agitation.

A Glance At Revelation 17.

Before we enter definitely upon our task we will call attention to the Testimony No. 33. We will see that we as people have a special admonition here to study the prophecies for ourselves and this 17th chapter has been an open book and unsettled among us as a denomination.

"There are mines of truth YET TO BE DISCOVERED by the earnest seeker." Testimony 33, page 232.

"Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His Word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages and thus it will continue to the end." Id. 234.

"The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what.

"I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidence of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew

not their great ignorance. And there are many in the church who take it for granted that they understand what they believe but, until controversy arises, they do not know their own weaknesses. When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God, and a turning to men, putting human in place of divine wisdom. Id. 235.

"God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. Id. 235.

"Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer but they do not honor the truth. We should present sound arguments that will not only silence our opponents but will bear the closest and most searching scrutiny.

"As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth and through prayerful study, clearer light may be obtained, which can be brought before others.

"When God's people are at ease, and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them." Id. 236.

Mrs. E. G. White in Review and Herald, July 12, 1889.

Very many teachers are content with a supposition in

regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of others for truth, being to indolent too put themselves to diligent, earnest, labor, represened in the word as digging for hidden treasure. But man's inventions are not only unreliable, they are dangerous, for they place man where God should be. They place the sayings of men where a "Thus saith the Lord" should be.

"The world's Redeemer alone possesses the key to unlock the treasure house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men."

"Sharp, clear perceptions of truth will never be the reward of indolence. Investigation OF EVERY POINT THAT has been received as truth, will richly repay the searcher; he will find precious gems. AND IN CLOSELY investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover ERRORS IN OUR INTERPRETATION of scripture. Christ would have the searcher of his word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found. The Word of God is the mine of the unsearchable riches of Christ."

And you see if we don't study to know the ins and outs of the truth of God for ourselves "God will permit heresies to come to arouse us" and force us to study as here stated "many preachers who will find when put to the test that they can give no satisfactory reason." Until thus tested they know not their great ignorance.

Well they have come. They are here upon us, a whole brood of them. It is not so much what they believe as the setting they give it turning it in the direction to overthrow the fundamentals of the message.

If we were thoroughly posted we would meet it face to face. See, we should study the truth for ourselves. No man should be called upon to think for us no matter who he is, or in what position he may be placed. "We are not to look to any man as a criterion for us, we are to council together and to be subject one to the other." Gospel Worker Page 125.

"The Bible must not be interpreted to suit the ideas of any man however long they may have held them. We should present sound arguments that will not only silence our opponents but will bear the closest and most searching scrutiny." Gospel Worker page 129.

"If a brother is teaching error those in responsible places ought to know it and if he is teaching truth they ought to take their stand at his side. We should all know what is being taught among us, for if it is truth we need to know it." Gospel Worker page 130.

This is all good and safe instruction, true Christian principles as were ever written outside of the Bible. This avoids going to extremes either way. Turning the study of the word all over to the leaders like the papacy, taking for granted that God can only work through a certain man or set of men and also from the other extreme that God would countenance a haphazard and disorderly way that would result in confusion and reproach. We see both these extremes are guarded against in the above instruction which we see are being carried on with a high hand the last few years under the name of the clearer light all Seventh day keepers and many more would do likewise if they were sure the people would support them. They seem to be sweating and chafing because the organized work can see no light in supporting men of this stamp. As an illustration I call attention to the following clipping from the "Gathering Call," Dec. Number, 1915.

"Our denominational brethren persistently point to the failure of those who have been separated from them in the past and predict a like failure for this movement. But Seventh-day Adventists have never met with anything like this before. This is not a "going off" or a "going back," but a "going on." We have clearer light on the gospel and the prophecies, and are being cast out of the churches because we have accepted that light.

"This is the first time in the history of S. D. A.'s that they have been placed on the defensive. It is the first time that they have been afraid to meet in open discussion and defend their position before the people. There is not a minister in the denomination that would dare defend their sanctuary doctrine or their teaching on Babylon, the beast and his image, before the people where a cast-out minister would have equal opportunity to point out their errors.

"On a discussion of the Sabbath question we were always willing to take our interested hearers to hear our opponent, knowing that we would be able to unmask his errors. What has become of this aggressive courage of the past? 'Don't go to hear him, if you do it will be almost impossible not to believe his teaching.' "

First of all I say, A federation is not wrong of itself, a church is a federation, so is a government. Civil government is ordained of God and also ecclesiastical government is ordained of God, but the minute we unite them and undertake to carry out the object of either we will fail. One is carried out by force and the other simply by persuasion or love; but to attempt to run a civil government by persuasion alone we will see it can't be done and to attempt to take this principle of civil government and engraft it into an Ecclesiastical government would bring persecution. Each one must be kept separate from the other in order to prosper. This kind of a federation must bring ruin to both. Hence this kind of a union is weakness instead of strength.

It makes no difference whether it is the Ecclesiastical or church kingdom that adopts this civil principle or whether it is the civil that adopts religion the results are the same, viz., persecution.

The little horn in Dan. 7 is evidently the papacy. It never had but a little territory of its own where it had absolute power but by the greatness of its words and influence it exerted over other kingdoms who were willing to bow at his shrine enabled him to execute his words. This power the papacy was a politico-Ecclesiastical power, purely ecclesiastical at first, but soon coveted the right of secular rule and so eventually obtained what is now known as temporal power but claimed and exercised long before, even from the days of Constantine.

All are free to admit the most important thing in this chain of prophecy is this little horn and the most remarkable difference between this and the other horns is its eyes like a man and a mouth speaking great things. From this it would seem to possess great intelligence and farsighted and worldly wisdom and is especially inclined to use boastful arrogant and blasphemous words against the Most High, and use its great power to persecute the saints. And so it is called a beast. In a Bible sense a church may be so organized with these civil principles that will constitute it a beast like the Roman church. The horns of an animal are its means of defense or its means of punishing other animals, so this church or beast with horns which represent the civil power controlled by the church will punish those who do not believe as they do, that is those outside of their own church communion. So we see why this kind of an organization is called a wild beast. It has the beast principles and will show them and if converted it ceases to be a wild beast and so becomes a lamb. The two horned beast is a beast but it is lamblike in profession, but beast like in actions.

It is not the greatness of this horn, for it is always denominated a little horn but the greatness seems to consist of the greatness of his words and claims and influence growing out of his farsighted intelligence and so through his policy he will cause craft to prosper. Dan 7: 25. And he shall destroy wonderfully the mighty and holy people but not by his OWN POWER, v. 24. And so through this craft he secures assistance of other powers to help him execute his claims. So of himself his power is small as indicated by the symbolism, viz., little horn, the Roman papacy, that wonderful system reaching clear round the world from the seat of power which is variously spoken of as Popery the Papacy, the Roman Hierarchy. Though today it is stripped of every vestage of secular power, yet it has never given up one jot of its claims in that direction and it still remains the same (as opportunity offers) the great persecuting power of all time. Just as intolerant today as ever and when restraint is removed active persecution would doubtless be renewed.

The despotic power of the papacy has passed away, all semblance of its civil power is gone and in the once citadel of its strength in Rome and Italy it has no more power, perhaps less, than any other nation on the earth, in its palmiest days its territory was contemptibly small and insignificant as compared with the weakest of the great powers. Its real strength has never rested in its navies and armies and munitions of war, but always depended on the secular arm to enforce its decrees and anathemas or to defend itself and its positions from the hands of its enemies. This same is seen in the leopard beast of Rev. 13, and by the scarlet colored beast of Rev. 17.

It is true that comparatively few of the historical events of this world have been foretold, yet we find the great outlines and the plan of the ages have been revealed especially

those with which the people of God are concerned. We have one case where a pagan monarch attracted the attention of heaven and God gave him a dream through which was revealed to him God's gracious purpose concerning the future course and final destiny of all the great kingdoms of this world. But there were many important things not foreshadowed in this revelation which the people of God would have special concern, so we have revealed to Daniel the interpreter of this dream in a vision, the same general features and outline of the same kingdoms or powers, the same number and the same ultimate destiny of all earthly kingdoms and in this another very brief outline of this world's history clear on down where time fades out into eternity. While there is perfect agreement in the great outlines, yet there is a radical difference in the symbols by which they are represented with some additional facts which are more important, significant and demonstrative to the people of God than just the outline, but could never be comprehended without it. We can account for this radical difference from the attitude or standpoint of Daniel who viewed this world from God's stand point and the pagan monarch from the stand point of the glory of earthly kingdoms and human greatness, and so it was fitting that these kingdoms should be represented to Daniel from God's viewpoint as wild, ferocious, cruel, blood thirsty and untamed beasts, and only controllable by main force. While these same powers are represented to this king in the guise of a colossal human form an object of his worship, we see in these two chains of prophecy as we see all through the Bible from Genesis to Revelation a progressive step taken one after another like a wise teacher not going beyond what may be comprehended by the student, and so God gives him a little here and there a little, Isa. 28. So we like children are more capable to take in and remember the things revealed. It leads us to take one step at a time. The con-

trast between these two sets of symbols makes the standpoint of difference more significant than otherwise would appear, so we must take this into the account. The standpoint has much to do in getting a proper or clear idea of its meaning. Not only this radical difference in the symbols but additional power symbolized by the little horn and his duration of supremacy. The whole field is covered by these out lines of the world, so we will find all the rest of the symbolic prophecy simply the unfolding of some additional thought all along the line and especially the last end of these general series of powers or kingdoms. Lightly does the prophet pass over the lion, bear and leopard, but when he comes to the fourth, notice how much more specific and exhaustive he speaks. This is true clear from Dan. 2 to the very last of Revelation and grows more and more so to the very last link in the very last chain.

The first thing for us in the study of prophecy is to find out what it says, make ourselves so familiar with every statement so we can hold it in our minds and so be able to compare every suggestion and thought of our own with the real thought of the divine statements; just like we do in mathematics when we undertake to demonstrate a theorem in Geometry you must be familiar with all the settled facts you have passed over and have them so fixed in your mind that you can use them in every step you take. If we are so familiar with the wording of the prophecy we will be better prepared to reason upon it and draw a conclusion that will embrace every thought and no more than that which is in the prophecy. Second, next we should seek to know all that God has said about the prophecy we are studying. Has he given us any clue to its interpretation, and if it is symbolic you will find if you are familiar with his word that he has said, Matt. 24: 15, "Whoso readeth let him understand."

Then move carefully and surely so as to follow that clue

to its logical end and not to assume or manufacture one of our own apart and different from God's suggestions as laid down in his word. Third, next we must study what it (the prophecy) DEMANDS, what historical facts will meet these demands, either individuals or nations in the progress of human events. Each prophecy demands its own peculiar events and it is not very difficult to learn what those demands are.

Fourth the next thing is to look into history to see if there are facts that will meet the demands of this prophecy but we must avoid scraping either history or the prophecy and so pick out what seems to fit one to the other instead of taking all the prophecy the trend of the whole subject or the scope of it all. To do so with either one or the other is destruction to final certainty in prophetic study. This scraping of either both history and the Bible is the most dangerous thing to right conclusions for we are apt to use it apart from its true setting, then you know it will imply what the author did not mean. If you once start on this line there is no logical stopping place. Whatever we do, it is necessary that we use our every day common sense—our reason. It is the abuse of reason and not proper use of it that is dangerous. Is it not an insult to our Maker to denounce the honest and legitimate use of that faculty of the mind which distinguishes the human family from the brute creation? He says to us, Come, let us reason together. To lay aside our judgment in search for the truths hidden under the various figures of symbolic prophecy means the most dangerous. But remember reason is not evidence, Neither can it create evidence, but it can handle evidence. Not to reason it all away but to draw a logical conclusion in harmony with the evidence. Hence we must study the prophecies we wish to understand.

Fifth, study carefully what the prophecy is written for, and in doing this if we pursue a right line we will not draw

a conclusion contrary to some plain statement of this prophecy or some other prophecy or a definite statement of the divine word, we will find some wonderful coincidence of prophecy and history but have no relation to each other. Coincidents are not necessarily fulfillments. History is vast and coincidents can be found everywhere, but fulfillments, the evidence of which is to be seen all along the line no strained or far fetched but naturally suggestive of a perfect fitness, virtually filling the picture, not every little detail of the imagination of the human and uninformed mind but filling perfectly the great outlines. There are sealed prophecies like sealed orders of the navy to be opened at some particular point of time.

It is very easy for us to magnify unduly the occurrence with which we are connected in our own nation or in our own generation for present events are apt to be so real to us, past events so vague and the future events so indefinite and uncertain. We should take all this into the account and so be careful not to strain the meaning to the breaking point as we are in danger of doing and thus predict events in the near future based on our theory that might vex and unnecessarily embarrass us later. We must not expect to find a special significance in every feature of symbolic prophecies, for often a parabolical story is just given to illustrate just one point and to insist that every statement in that story is symbolical would do it great damage.

Sixth, nothing is more important in the study of prophecy than to study the fundamentals like every other subject and be assured everything else will line up with them. God's symbols have a consistent uniform meaning and you will see if there is any change or variation in this uniformity you will see a good and visible reason for it, and that variation will be so plain and clear that no one can consistently dispute it. We would be lost or stranded every turn without that uniformity.

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When different symbols are used to represent the same class of things there is always a good reason for it and it must be considered by every thoughtful mind. We can learn some of the fundamentals from Daniel and John in Revelation. In Dan. 7: 23 we learn that these beasts represent what we call universal kingdoms or empires and the horns the divided state of these empires, minor kingdoms, v. 24. The ten horns out of this kingdom are ten kings (kingdoms). Also Dan. 8: 8. Horns of a beast are used both for self-defense and aggressiveness. There is too much significance in the use of a wild ferocious and blood thirsty beast in symbolic prophecy to pass it by as having no meaning. It means just what it speaks to every beholder. No beast of this character could represent any civil government established upon the God given principles for civil government, neither can they represent an ecclesiastical kingdom or church established upon the principles laid down by God for church organization, an organization posing as a church, exercising the functions of a civil government or a civil government which is maintained largely by force to incorporate into its laws in any way religion or our duty to God will always result in the infringing on the God given rights of its subjects and so bring trouble upon its best citizens, hence persecution. Either one of these organizations or both so constituted will justify the application of the name wild or savage beast, and either one of them may become a beast of this character by uniting these two separate and incompatible principles which were given for a separate and distinct purpose. The union of which will be destructive to both. Wings added to a beast speaks its own natural language, showing rapidity of its movements. The head of a man or beast is the most important member of his body. It determines his intelligence, his nature and character. The relation of the head to a beast is that relation borne

by every animal as the seat or governing power. We have the four heads of the leopard beast in Dan. 7 which exist contemporaneously (not successive heads) would seem to indicate that it remained as one empire in four co-operating divisions while the horns would indicate a more complete separation and distinct and independent governments. So we see both beasts and horns symbolize kingdoms but not of the same class. Horns and heads both belong to beasts. A head proves the existence of a beast to which it belongs. Successive heads prove successive beasts or kingdoms. As every beast has a head we have here in Revelation three beasts brought to view which have seven heads, viz., a great red dragon with seven heads and ten horns, Rev. 12. Then the leopard beast, Rev. 13. Then the scarlet colored beast, Rev. 17, all of which have seven heads and ten horns, and here we have an interpretation of these heads showing them to mean successive kingdoms. Not of the same class of kingdoms as represented by the horns (fragments of an empire) if so it would complicate and bring confusion into the explanation, so this is the only other kind or class of kingdoms brought to view in the Scripture. The universal or world kingdoms or empires are represented by beasts and these heads are identified with these beasts in Rev. 17: 11. "The beast that was and is not even he is the eighth and is of the seven (or one of the seven)." The seven, what, seven heads? One of these seven heads spoken of here was a beast and that one is the eighth, and just so sure as there must be an unbroken relation between five, six, seven and eight, just so sure these heads are separate beasts as each beast must have a head and as the heads represent kingdoms and beasts represent kingdoms, hence they represent one and the same thing. Therefore these beasts represent successive world kingdoms or empires. You see inspiration never uses horns and heads as synonymous symbols if he had we would be left to grope our way

in endless confusion. The four wings of the leopard are forcibly as well as eloquently represented by Prideaux (Conn. Vol. 1, p. 386.) "Alexander flew with victory faster than others could travel." The four heads in one body and the four horns of Dan. 8 might seem to be an exception to the rule above. The four heads show a more living connection as we have said in respect to the one body or unity of action in one government than the four horns and this was so with the Grecian empire. Just after the death of Alexander they at first were inclined all of them to maintain the primitive unity.

Whatever might have been the secret ambitions of these leaders there was a desire first of all to retain the unity of the kingdom but soon became apparent that these men instead of acknowledging fealty to home government they soon commenced to build up a kingdom of their own and so disregard the rights of the others even at the expense of the original principles of the Grecian empire, and when the original unity was lost out then it could be represented more clearly by horns though in one body, yet separate and distinct principles.

After the death of Alexander his department commanders numbered thirty-three instead of four, but one by one were dispossessed of their provincial rule till we get down to four, then they promptly divided the empire among themselves and Alexander's brother Arrideus who reigned a little over six years, was murdered by Alexander's mother Olympias.

Then Alexander Aegus, the son of Alexander by Roxana, he and his mother were both murdered by the command of Cassander. Then in a little over a year the other son by Alexander's widow, Memnon were both murdered. See Bishop Newton, Vol. 2, page 225.

Now this disposed of all that dynasty or family, so now after these four governors had divided the empire among

themselves they declared themselves kings. So we see the propriety of representing this Macedonian empire first by heads then by horns which is very fitting. Here in Rev. 12, 13, 17 is another variation which must have a good reason. For this we must keep all the above facts in view while we study this difference in the symbols of Revelation. But here the very first thing in this chain of prophecy is a symbolic dragon representing Satan as well as Pagan Rome. As that was such a full and complete picture of Satan so it is called the devil and Satan. Not that the devil has seven heads at one time, but having seven successive heads, leading governments, empires or kingdoms that carries his work of sin, devastation and destruction. He is represented as the God of this world and this represents his world work. So it is fitting that these heads should be called world kingdoms. It makes no difference to him whether we call them civil or ecclesiastical kingdoms, just so he can use them to do his work. He is the instigator, leader and captain of this wicked firm, so dates back to the beginning of his operation after the flood.

Horns represent powers, or separate independent principles or kingdoms. So they may represent as they belong to beasts, two kingdoms united into one as the case of the ram with two horns. Dan. 8. Or they may represent the division of a unity or empire into divisions as in the case of the Grecian Kingdom. This can be seen by the prophecy itself and the history of the case, so the student need not be lost or confused in his study.

With these fundamentals before us as here given in these divine interpretations of these divine symbolisms we feel better prepared to study this seventeenth chapter of Revelations which the author has said that "Here is the mind which hath wisdom." So we are assured that we will need all the information we can get out of all that the Lord has previously revealed to us. But before we come directly

to this chapter let us see what these two women represent. We see that there are two families, two houses, two churches, two cities, two women, all meaning about the same thing, and they are antagonistic to each other. Paul says in 1 Tim. 3: 14, "The house of God is the church of the living God." So we by contrast can see that the house of Satan is the church of Satan. Then again in 2 Cor. 11, "I have espoused you to one husband that I may present you as a chaste virgin to Christ." So the church is represented as a companion of Christ. We are represented in Rom. 7: 4 as marrying Christ as individuals taking him as our companion. "The great city the holy Jerusalem," Rev. 21: 9, is called the bride, the Lamb's wife. The city embraces the people of the city especially in this case. It takes at least three things to constitute a city. 1, the buildings; 2, the inhabitants; 3, the laws or principles that govern the city and either may be called the city the same as a kingdom, see Rom. 14: 17. "The kingdom of God is righteousness and peace and joy in the Holy Ghost." So we may speak of the principles of a city as the city or its inhabitants, etc. Jer. 6: 2 says, "I have likened the daughter of Zion to a comely and delicate woman." These two families are antagonistic as we have seen and one a counterfeit of the other we would expect to find an outward similarity at least, and so we do find in this counterfeit a sameness, Isa. 47: 1. A city called Babylon, also a woman (lady) she has a husband and children, v. 9. But she is not like the other woman, a tender and delicate woman. She is proud and boastful. V. 7. "I shall be a lady forever." Also see verses 5, 8. "Thy wisdom and knowledge hath perverted thee." V. 10. She speaks in the same spirit and language of Satan, her husband; she says in her heart, not openly, but deceptively, v. 8, just as Satan speaks. So we see Satan was proud and boastful of what he was going to do and he said in HIS HEART. Isa. 14: 12, 14. So we see they were compan-

ions indeed, and we will see that all the scriptures say and all that has ever been said about this lewd woman being Babylon both in name and character and the time of her existence harmonizes with Babylon. It would not be an untruth to say it was Rome, but to convey the idea that it is Rome exclusively would be an untruth. We could say it is Paris or St. Petersburg or Omaha, or any other wicked city for it includes them, but to say it is Rome alone is a perversion of all the facts and the sayings of inspiration. There is no question but there is a great controversy between Christ and Satan. These two fathers, these two families or two churches including these two women as mothers are antagonistic.

When did this controversy commence in this earth? Evidently right at the very beginning, but we need not go back prior to the flood, for God settled with the world that then was as far as the present life is concerned. See 2 Peter 3: 6. So we will commence with this present world. The first organization after the flood was on the plains of Shinar in building the Tower of Babel, and that organization was in direct conflict with the plans and purposes of God contrary to the principles that he had ordained for civil government. This is seen from the fact that God is the same yesterday, today and forever. It is said in Gen. 10: 10 of Nimrod, "the beginning of his kingdom was Babel." CLARK says in his commentary "Nimrod comes from MA-RAD (he rebelled). Nimrod began to be a mighty man in sin. The word from which hunter comes signifies prey. The Targum says "from the foundation of the world none was ever found like Nimrod "powerful in hunting (prey) and in rebellions against God." The original word TSAID which we render hunter signifies PREY and is applied in the scriptures to the HUNTING OF MEN by persecution, oppression and tyranny. Having acquired power he used it in tyranny and oppression and by repine and violence found-

ed that denomination which was first distinguished by the name of a kingdom on the face of the earth." This suggests to us a controversy between the good and the bad. These two families evidently both were represented here. Satan we know was there and at the bottom of it all, and of a surety Christ was there rendering help to his people, his children, or his church. So we have the beginning of this organized effort against God and we will follow it to the close.

This 17th chapter of Revelations is the beginning of the last link of the last chain of prophecy introduced and commencing in the twelfth chapter. To understand this we must keep in view the preceding chains of prophecy. We would hardly think of trying to solve the Theorems of the second book in Geometry, if we had never solved those in the first book. But if we had in our minds clearly every principle in the first book, we would have no trouble to solve all these questions in the second book. We see we have two women in this chain of prophecy set forth. One in the 12th chapter and one in this 17th chapter, and to get a view of this woman in the 17th, we must know what this woman signifies in the 12th, and her experiences and these connections show this woman is a pure and clean woman while the other is a lewd and bad character evidently a counterfeit and symbolizing such by this opposite nature and character which we will see by tracing them in their history from the beginning.

But now before we proceed let our minds be refreshed that this is that part of God's sure word, even more sure, than even seeing with our eyes and we all know that is considered good testimony in our common courts. See 2 Peter 1: 19, 20, 21.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts;

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.'

What do we need in a dark place, we need light. This world is represented as a dark place and we don't know what is to come or what is just ahead of us, the future is all dark to us unless we accept God's word. It is called a light that shineth more and more, and also as a light in a dark place. Then that is what this chapter 17 in Revelation is given for. Is it light to us and does it shine on our pathway? If not is it not about time it should as we will soon be to the close of our journey, as it was given to light up this path, who will be to blame if it don't? Surely God will not. Then let us bestir ourselves and see if we can't understand it. When just before the war when everybody, great and small, high and low learned and unlearned were preaching peace, but you know the careful student of prophecy said, No, this is the prophetic sign of war. 1 Thess. 4: 3, 4.

For when they shall say, Peace and Safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Well we will go back to the beginning to Noah and his family who were the first to inhabit the earth after the flood. God never intended after sin entered into the world, that man should form themselves into a universal kingdom or world empire for that belonged alone to Him. He could not and would not trust fallen man with such power. God knew that that was Satan's plan and if he would be able to carry out his decree or purpose, (and this is what he contended for.) it would interfere with God's work. Isa. 14: 12,

13, 14. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds: I will be like the Most High."

This spirit was the cause of the war in heaven and for this he was expelled. We see from this text that he was determined to control the inhabitants of heaven, he did not leave it to them to decide who should be the governor or ruler, but arbitrarily purposed to take control and make himself absolute monarch by his own power and great wisdom. Hear him: "I will exalt my throne above the stars of God." My throne, my kingdom, government. A government is a system of laws maintained and these principles he proposed to enforce by his own despotic power. He did not even ask for the endorsement of the heavenly host but arbitrarily assumed this authority to set up a government of his own and become the absolute monarch of the universe. The text does not say that he openly boasted of what he would do but he said "IN HIS HEART" evidently kept it concealed from those who could not read his heart, so his real purpose and design was not known by his sympathizers, and so in this text we find the original of the wicked and right perverted principles of the plans and purposes of God whose plan of government is based on the consent of the governed.

God the Creator has the sole right above all others as ruler. Yet He does not assume an arbitrary authority as a ruler. His government is truly a Republican form of government for he governs by the consent of the governed. He grants his subjects the power of choice. He says:

"Choose ye this day whom ye will serve, and tomorrow he will let you choose some one else if you wish. The Master's family are all left free, while Satan's family are kept in bondage and cannot do the things they would. Now I will show these two families and their principles as they run side by side from the first down to the close of human probation and you will see that they are some times represented by these following terms:

Family, House, Church, Kingdom, Mystery, City, and Woman, and these are antagonistic as we have shown. See the contrast.

"Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth and came from God; neither came I of myself, but he sent me."

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." *oJhn* 8: 44.

Eph. 3: 14-17. For this cause I bow my knees unto the Father of our Lord Jesus Christ.

"Of whom the whole family in heaven and earth is named. *2 Cor.* 1: 3, 4. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.

Who comforteth us in all our tribulations."

In these texts we see the characteristics of the two families, one is a murderer and the embodiment of all sorrow, and the other of love and of all mercies and comfort. And now as we go along under these headings, family, kingdom church and house, etc., that this same distinction is kept up. Plainly one is a counterfeit of the other. We see clearly the character of Satan's Kingdom by that statement of his in *Isa.* 14. "I will sit on the mount of the congregation in the sides of the north and I will be like the Most High."

See how these statements tally with God's and the rightful ruler. A complete counterfeit.

Psalms 48: 1, 2, 3. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Beautiful for situation the joy of the whole earth, is mount Zion, on the SIDES of the NORTH, the city of the great King.

God is known in her palaces for a refuge.

Psalms 48: 8, 9, 10, 11. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever. Selah.

Here the families are set forth in the following text:

Gal. 4: 22-31. "For it is written, that Abraham had two sons: the one by a bond-maid, the other by a free-woman.

But he who was of the bond woman was born after the flesh; but he of the free-woman was by promise.

Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar.

For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

But Jerusalem which is above is free, which is the MOTHER of us all.

For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.

Now we, brethren, as Isaac was, are the children of promise.

But as then he that was born after the flesh, PERSECUTED him that was born after the Spirit, even so it is now. (Notice one persecutes the other) Nevertheless what saith the scripture? Cast out the bond-woman and her son:

for the son of the bond-woman shall not be heir with the son of the free-woman.

So then brethren, we are not children of the bond-woman but of the free."

There are two families set forth here. Adam stands as the first head of the human race, and as the flood destroyed all but Noah's family so he became the second head of the human race. Then when all the world went the second time into idolatry, God chose Abraham as the third great head, and started the world off the third time. God gave these object lessons that they might be admonished thereby and save them from these calamities that befell Adam's and Noah's families.

Now let us set side by side the characteristics of these two families. However, we have seen the difference between the two fathers or heads of the families and from these we could guess pretty close to the character of the children, knowing the fathers and mothers both but before we go further let us find the mother or the other member of this first family referred to. We have the father and children in the Allegory of Gal. 4, we have Abraham represented as the father of the faithful, Sarah, his wife, as the mother, Isaac as the children. We have Hagar the bond-woman the mother of Ishmael. Paul says v. 27, "The desolate hath many more children than she which hath an husband." (Matt. 1: 13. Broad is the way that leads to destruction and many go in thereat.) v. 28. Now we brethren as Isaac was are the children of promise. V. 29. But as then he that was born after the flesh persecuted him that was born after the spirit, so it is now. We see quite an important distinction in these two families.

But let us follow up this thought as the scriptures give something more now on one side. We have God the Father, Jerusalem above the mother and the children of this free woman which woman is referred to in Rev. 12, which

completes the family. We have you see to recapitulate the Father, the City-woman and children..

See how forcibly this tallies with the other family. Mark you this is no force put, it is all the plain word of God, an express declaration of holy writ. If so equally certain will be the conclusion.

We have Satan the father, the bond-woman or the city of Jerusalem that now is, is the divorced woman, as that city was finally in Paul's day rejected and is now in bondage with her children a City-woman or a woman city. This is the allegory, what does inspiration say, stop and leave us here? No, the very last book takes this matter up and gives us the final judgment of this woman under another name, viz: Babylon the great. This is a City-woman, a city located on this earth. Here is a kingdom, a House a City a woman which is a complete and perfect counterfeit of the Kingdom of God. Is there any mistake in this thus far? Look it over; yes both have a mystery, the mystery of iniquity and mystery of godliness. As soon as the flood was over Satan commenced his work. His plan and purpose was to keep the families of Noah together and eventually form one universal monarchy, but God had a very different plan in mind and this you see, it is always true. Satan you will find is always opposed to God's purposes, and if he should agree in some details it is for the purpose of turning it to his advantage and so deceive his victims. But be assured he will never agree in the fundamentals. God's plan was that these families should separate and form different nations, knowing the devil would do his utmost to crush out God's truth from the earth and if he so succeeded to crush it out in one nation, it might be possible to maintain it in other. So he said by these families are the nations divided in the earth. Gen. 10: 31, 32. "These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families

of the sons of Noah, after their generations, in the nations: and by these were the nations divided in the earth after the flood." Now they started on their journey from the east and they stopped there at Shinar. Gen. 11: 2, 3, 4-9.

"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there."

"And they said to one another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar."

And they said, go to, let us build us a city and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." And they built a city and a tower so as to make them a NAME lest they be scattered upon the face of the whole earth, so now they commence just as Cain, the fugative and vagabond to build Cities, Gen. 4: 12, 13. So we see they were set to have their own way, a big name. They could reason it all out plainly and clearly from the human standpoint, that they could support themselves and work to each others hand more conveniently and prosper much better, than divided in separate colonies or nations. But God to make it even tolerable for good people to live and get along He confounded their language.

"And the Lord came down to see the city and the tower, which the children of men builded.

"And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now (notice) NOTHING WILL BE RESTRAINED from them, which they have IMAGINED to do."

"Go to, let us go down, and there confound their language, that they may not understand one another's speech."

"So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city."

"Therefore is the name of it called Babel: because the

Lord did there confound the language of all the earth; and from thence did the Lord scatter them upon the face of all the earth."

"Nothing will be RESTRAINED from them," so the Lord made it a necessity that they must stop and scatter out. God knew there was no danger of them getting into heaven by their high tower; God designed to show these people his disapprobation of such a move at that time, as it was a violation of a fundamental principle of His purpose not only for that nation but for all nations of the world and not only for that time, but for all time, so He restrained them in their vain imaginations to unite the whole world in one nation.

God gave to man dominion over all the earth, who was created in his own image to glorify his Creator and to bring honor and glory to his own name, by rendering obedience to him in all things. Gen. 26: 27.

This was all right before man sinned. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands:

Thou hast put all things in subjection under his feet. For in that he hath put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Heb. 2: 6, 8.

You see the devil who took possession of this world by usurping the authority now claims to possess it and can give it to whomsoever he will. See Matt. 4: 8, 9. "Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

And said unto him, All these things will I give thee, if thou wilt fall down and worship me." Luke 3: 5.

"For this man was counted worthy of more glory than Moses, inasmuch as he that built the house has more honor than the house. For every house is builded by some man; but he that built all things is God.

And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3: 4-6.

1 Tim. 15. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the CHURCH of the living God, the pillar and ground of the truth." God's house or church is the pillar and ground of the truth; the embodiment of the great principles of His kingdom. And this is the mother of us all.

The house thus founded on the rock shall stand, floods may beat against it but it will stand. For other foundation can no man lay, and he that attempts it or climbs up some other way to heaven by his own works or by building a tower, or any other way the same "is a thief and a robber." John 10: 1. But Satan would found it on a man, Peter, Matt. 16, and so make Peter God, and man the vicar of Christ on earth, but Christ is both man and God. Heb. 1: 7. Thy throne O God is forever and ever.

We see from these following scriptures that the devil has a house or kingdom but will eventually be brought to nought.

Luke 11: 16, 17, 18. "And others, tempting him, sought of him a sign from heaven.

"But he, knowing their thoughts said unto them, every kingdom divided against itself is brought to desolation; and a house divided against itself falleth."

"If Satan also be divided against himself, how shall his kingdom stand?" Matt. 12: 28, 29. "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."

See the character or principles of these kingdoms and the contrast plainly marked. One is established in righteousness, the other is a rebellion against every thing that is right. He rebelled in heaven first and continued his work on earth. One is of liberty, and the other is of bondage; one is of light (God is light in him is no darkness at all, 1 John 1:5) and the other is of darkness. "This is your HOUR and the power of darkness." Luke 22: 53. Who hath delivered us from the power of darkness and translated us into the Kingdom of his dear Son. Col. 1: 13. One is of God the Creator who has done everything that could be done to save the human race. Isa. 5: 1-2, John 3: 16.

The other is of the devil the accuser of the brethren. Rev. 12: 10, who boasted of his power "to exalt his throne (His kingdom) above the stars of God and declared he would be like the Most High." Isa. 14: 13, 14.

The kingdom of God is righteousness and peace and joy in the Holy Ghost. Rom. 14: 13, "Great peace have they that love thy law." Psa. 117: 165. "There is no peace to the wicked saith my God. They are like the troubled sea when it cannot rest whose waters cast up mire and dirt, Isa. 57: 21.

The following texts show the contrast in their fruits:

Eph. 5: 6-12, 27. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.

"Be not ye therefore partakers with them.

For ye were sometimes darkness; but now are ye light in the Lord: walk as children of light.

"For the fruit of the Spirit is in all goodness and righteousness and truth."

"Proving what is acceptable unto the Lord.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them."

For it is a shame even to speak of those things which are done of them in secret."

"But if ye bite and devour one another, take heed that ye be not consumed one of another.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are CONTRARY the one to the other; so that ye cannot do the things that ye would.

But if ye be led of the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness.

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, SEDITIONS, HERESIES.

Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts."

But see another contrast that the scriptures make in the two mysteries: as each one has a mystery: "Great is the mystery of Godliness, God manifest in the flesh." 1 Tim. 3: 16. Also Col. 1: 25, "rejoice in sufferings for you, and fill up the remainder of the afflictions of Christ in my flesh, for his body, which is the (church) congregation of which I am made a minister, according to the dispensation of God,

—mystery (the secret) which had been kept hid from the ages, and from the generations, but now has been made manifest to his saints; to whom God has pleased to make known what is the riches of the glory of this (mystery, secret) among the Gentiles, which is Christ in you the hope of glory." (Campbell).

This great mystery is made known as it was not made known in the past, so the devil commenced his mysterious work, for Paul says "The mystery of iniquity doth already work, even in his day." 2 Thess. 2: 7. And this developed into the man of sin as you see by reading all the connection, and is the opposer of God, and "exalts himself above all that is called God, or that is worshipped, so he as God sitteth in the Temple of God." Read verse 4. Now we see this is the same character that is set forth in Isa. 14: who says "in his hart that he will exalt his throne above the stars of God" etc.

This is a definite counterfeit work and experience for each member of these families, and each in perfect harmony with the character and spirit of the heads of these two families. We have already found in the Allegory that the mother of this family is in bondage, who persecutes the family of the free woman. This is the record in reference to character, but as we SEE this woman Rev. 17 has harlot daughters like herself and a persecuting spirit like herself and is in bondage in slavery like herself. It is clear that they belong to the same family, as there are only two families and the other one is born after the Spirit and enjoying perfect liberty so we feel encouraged to look up the records further for we expect to find a clear record without anything confusing that would indicate anything wrong that it would become necessary to appeal to outside authority for the clearing of the abstract title, or make plain who this woman is.

We see in this Alleory of Gal. 4, a distinction drawn be-

tween these two families so if we are not children of the free woman, we are children of the bond woman, which are many more than the children of the free. There is no half way ground, so we are one or the other. If we are not born of the spirit we belong to the other family, so we will carry this fact with us when we go to the last book in the Bible, we see a city always includes the inhabitants, and their principles, see Dan. 9: 16, 19, and in fact it is THE THING, so we will look for these. It is not the brick, stone and mortar that makes a city alone.

"And I saw when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also." These you will see are harlot daughters of the same mother.

"And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks." Jer. 3: 9.

They become harlots by worshipping false gods. "Thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he and his servants, and his people.

But if ye will not hear these words, I swear by myself, saith the Lord that THIS house shall become a desolation.

For thus saith the Lord unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited.

And I will prepare destroyers against thee, every one with

his weapons; and they shall cut down thy choice cedars, and cast them into the fire.

And I will give them into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of NEBUCHADNEZZAR KING OF BABYLON and into the hand of the Chaldeans. Jer. 22: 3-7.

And I will cast THEE (which is Jerusalem, out, and THY MOTHER (which is Babylon) that bare thee, into another country, where ye were not born; and there shall ye die. Jer. 22: 26. Who is this mother? Rev. 17: 5.

These following texts show who this desolate (deserted) woman is in Gal. 4, Jer. 3: 8 tells us she was divorced for her lewdness, also v. 20 and v. 9, and she was guilty of blood; ch. 2: 34. So in chapter 22, vs. 25, 26, "that they should be delivered to the King of Babylon."

These scriptures show very clearly that God had divorced this woman Jerusalem, Hagar.

Now we will look for another woman (the mother) of this same character, but of a name that will answer to the record, Rev. 17: 5; Isa. 47: 1-14.

"Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called TENDER AND DELICATE. The other woman Jeremiah said was tender and delicate.

Take the millstones, and grind meal; uncover the thigh, and pass over the rivers.

Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance and I will not meet thee as a man.

Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

And thou saidst, I shall be a lady forever: so that thou

didst not lay these things to thy heart, neither didst remember the latter end of it.

"Therefore hear now this, thou that are given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, (This is not Jerusalem, the divorced woman) neither shall I know the loss of children.

But these two things shall come to thee in a moment in ONE DAY, the loss of children, and widowhood: (some deny that her husband will come to his end) they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. (These are the same the very words used in Rev. 18.)

For thou hast trusted in thy wickedness: thou hast said, None seest me. Thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I am, and none else beside me."

Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt now know.

Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

Behold, they shall be as stubble; the fire shall burn; they shall not deliver themselves from the power of the flame; there shall not be a coal to warm at, nor fire to sit before it." Isa. 47: 2-14.

I have found the woman, city or city-woman. She is a mother, and she don't think she will ever lose her children

And she thinks she will be a lady forever, v. 7. But God says these two things shall come in one day. The loss of children and widowhood. (Not at seven different periods as Gathering Call says). She says in her heart "I am and none else beside me," verses 8, 10. She has lived with that personage in Isa. 14, who says I AM like God, she says, I AM that is God's name that he claims.

And then further I shall not sit as a widow. No my children are legitimate children. I will let you know that I am a lady for ever, v. 7. But God says thy nakedness shall be uncovered, yea thy shame shall be seen, v. 3. Sit thou silent and get into the dark, v. 5. They (Babylon) oppressed the people of God, v. 6. Desolation shall come on thee suddenly, v. 11. Shall come on thee for the multitude of thy sorceries and the great abundance of thy enchantments, vs. 9, 12. Same as Rev. 18: 23.

We have found that this fallen angel who rebelled in heaven against God and His government has come to the earth to establish a kingdom, a government of his own, and this we see is a perfect counterfeit of God's both in principles and character. He is called the King of the bottomless pit. Rev. 9: 11.

Matt. 12: 29. "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."

And here his kingdom is spoken of as a house, a city, in which there is no union for the principles of their leader is rebellion against authority and that inheres in all his subjects, and they only agree as far as he is able to force them. But in one thing they are all pleased to agree, viz: to tear down the kingdom of God and His truth. The devils have a hard time among themselves and so their kingdom must go down. The Devil can't always get his men-subjects to do as he wants them, if they would do so, he could soon bring about his purpose and unite all the world

and thus get control, but God will not allow it and if God cannot get men on earth to do what they should do, He will send an angel to do his bidding, and stop their work by his overruling power and make them change their plans by sheer necessity and yet not interfere with their free moral agency, which is a principle of his government. God is love and so every act must carry in it this attribute of this great King, and so we have found that his government with its great principles are set forth under the figures of a woman, a City of which the other is as near like it as it can be and not be it, but in form only.

We see the peculiar characteristics of this wonder working power He has determined to carry out; His purpose on earth; what He failed to do in heaven.

So now we see God had overruled them in their work of defiance on the plains of Shinar with the Devil as their leader and instigator of this great scheme to bind all the world in one solid Monarchy, whose form of worship and religious doctrines and tenets would be enforced by governmental authority. They broke up into fragments and scattered of necessity to different parts of the world contrary to their own plans, but of course they carried their ideas of religion and universal empire with them, and so the leaders of these different classes commenced to vie with each other to see who should be the greatest. So war and blood shed was the inevitable result.

So this kept on till all the world had gone into idolatry with few exceptions. Here and there a light springing up like a beautiful lily, clean and white in the midst of an old festering pond. So God called Abraham to leave his country and kindred according to the flesh where he could be left free from their influences, giving God a free hand to lead him and keep him in the way of life. Notwithstanding, Abraham commanded his house hold after him, yet he showed some weakness in faith in the case of Hagar in not

waiting for the promise. So God took him through the most trying ordeal that man was ever called to pass through and as he came out victorious he became the father of the faithful and it was not long till the family of this promised son increased and come into notice and hence became a target an object of hate of this same enemy.

The Devil claimed the world as his territory, his kingdom as we have seen, and hence he was very jealous and so watched with an Eagle's eye to see that nothing should arise contrary to his purpose.

The Assyrians' religion was borrowed from Babylon, so Babylon stands first of all the kingdoms of the earth. The Encyclopedia of Britanica, article Assyria, says: "It might be described as a province of Babylon" "Not only was Babylon the mother country as is seen in Gen. 10: 10, but it derived its religion and culture etc., from Babylon," article Assyria. So we see this same Babel idea still prevailed as before to establish a world kingdom with one king at the head both of the state, and church. In all pagan nations the religion is under the government and their gods are worshipped, for their government so ordains. In fact they were one and the same. The leader has been at work these years to accomplish what he failed to do at the Tower of Babel, to establish one absolute monarchy over all the world.

We see the original design was to build this great city and make to themselves a name. Gen. 10: 4. By this time Satan knew something of God's plan to save man and he meant to forestall him if possible, but after being foiled at the first he tries again. The Devil don't change in heart and soul; he is the same unconverted deceiver, deceiving and being deceived. So now he superintends the building of the great city Babylon, the greatest City the world ever saw. Stop and look at it a moment as des-

cribed by some historians. Then look at Jerusalem, the city of God, but became the divorced woman.

1 Kings 8: 29, 30. "That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place."

And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place; and when thou hearest, forgive."

2 Chron. 1: 2-6. "Manassch was twelve years old when he began to reign: and he reigned fifty and five years in Jerusalem:

But did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel.

For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalem, and made groves, and worshipped all the host of heaven, and served them."

God's name was to dwell there in Jerusalem. Here the people were to worship and meet their God.

1 Kings 6: 12, 13. Concerning this house which thou art in building if thou walk in my statutes, and execute my judgment, and keep all my commandments to walk in them: will I perform my word with thee, which I spake unto David thy father.

And I will dwell among the children of Israel, and will not forsake my people Israel."

But we see 2 Chron. 33: they did evil in the sight of God so he allowed their enemy this counterfeit City and people to take them captive.

2 Kings 23: 2-4. "And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the

Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets.

Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did.

And also for the innocent blood that he shed, for he filled Jerusalem with innocent blood, which the Lord would not pardon."

2 Kings 24: 2-18. And the City was destroyed.

When Christ was lost out of this city they soon became a prey to their enemies and defenseless and weak.

The Lord was making an effort to set up and develop the principles of his kingdom in the hearts of men right here in this territory that had been usurped by the enemy, and is yet to be wrenched from his iron grasp, with men whose carnal nature was not subject to him or his law and surrounded on every side by the wickedest of the wicked, men inspired by Satan to lead them away from the path of right. It was here at this time that Babylon got its grip first on Jerusalem, and this was because Jerusalem had gone away from God, violated the conditions God had laid down, broken his commandments and introduced the worship of idol gods of their heathen neighbors, and the very people of whose forms of worship they adopted, evidently to become like them; They turned against them and destroyed their City and Sanctuary; slew and took captive their leading men to Babylon, this great city which the enemy had built and fashioned after the City of God. You see the enemy was determined to build a great capitol city as the seat of their government where their name should dwell, having only the one absolute monarchy with one law and having the one and same form of religion and worship with this world as their God.

The characteristics of this counterfeit will become more evident as we go on.

This City of Jerusalem was to stand forever on the conditions that God's people would comply strictly with his command. It is called the "City of the great King." Matt. 5: 35, because his name was placed there.

Matt. 23: 37, 38. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

Behold, your house is left unto you desolate."

Psalms 48: 1-8. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

God is known in her palaces for a refuge.

For, lo, the kings were assembled, they passed by together.

They saw it, and so they marvelled they were troubled, and hasted away."

As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God will establish it forever. And even if men should start right the greatest danger is of falling under this mighty influence brought to bear, but God to carry out his principles must allow man perfect liberty every day of his life to serve him or not serve him, while the Devil can place a man in bondage and compel service. His service is by works so they made with their own hands a gate to heaven as this is what Babel means, the root word, and this was their plan as you see, but God defeated it. But this city of the great King (Jerusalem) has a Tower. Psa. 18: 2 says the name of the Lord is a high

tower. Prov. 18: 10, and that name was placed there. That is the gateway to heaven, the other is a counterfeit, a tower built with their own hands. See what Jesus says:

John 14: 6: "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me."

John 10: 1. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

This tower of strength that God put into Jerusalem is His name and He that will take that name and come into this family is safe for He has said "the righteous run into it and are safe." Prov. 18: 10.

God interposed in behalf of the good conscientious people of this world, by holding up the operations on the plain of Shinar as an object lesson to all the world in all coming time that He would not and could not tolerate a world's kingdom in a world of mixture of good and evil. In all the so-called universal kingdoms God had in reserve some smaller kingdoms that soon appeared and in his own good time overthrew these great ones mightier in force and greater in resources and number. Nimrod the extremely impious rebel as the name implies was the first human leader in this move. This city was to be the seat of government of this world-wide monarchy, and this tower or temple was to be the center from which all their laws and decrees of their civil government as well as all their doctrines and tenets of their false religion was to be proclaimed and enforced.

Their heathen and false notions of God became the fundamental principles of their commonwealth. Their blind unreasoning faith was their only conscience. The name of this place was called Babel because God did confound the language of all the earth, so the Lord scattered them abroad

from thence on the face of all the earth and they left off from building the City. Gen. 11: 8, 9.

The very meaning of the word Babel, confusion is significant and suggests a text for much thought and deliberation for every thinking mind. The learned tell us that the root word means the gate of God, and the same is rendered Babylon. You see this was the Devil's gate way to heaven who was the master builder and planner of this whole scheme from start to finish. The design was to deceive the world and thwart the purpose and overthrow the plan of the great God but instead he was thwarted in his purpose to bring all the world under one universal empire both in church and state so there would be no chance to flee from his persecuting power. God has said so far shalt thou go and no farther. He makes the wrath of man to praise him, and the remainder wilt thou restrain. Psa. 78: 10. Well Satan did not give it up he worked faithfully night and day year in and year out, so after many years it seemed that he had about accomplished his task by making the Babylonian Kingdom a world's kingdom. Satan was back of all this. He was the invisible leader, the instigator, the head, that spurred on such as Nimrod and helped them with his satanic power and wisdom, to accomplish their work but God lets men and devils have their own way till the whole universe angels and men can see clearly their purposes and plans and which unfolds their hidden characters. "Though the earth is the Lord's and the fullness thereof." He still holds sway.

Dan. 4: 32, 35. To the intent that the King may know that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none

can stay his hand, or say unto him, What doest thou?"

God is the same today and ever will be the same. He is not well pleased to have one man or one nation or people to lord it over another, much less to tyrannize and persecute another. You know a horror of great darkness fell upon Abaham God told him his children should be afflicted in a strange land for four hundred years, but he said that nation whom they shall serve will I judge. Gen. 15: 14.

He has promised to regard every man according to their works, so God heard the cry of these oppressed people and delivered them and punished their masters.

If Jerusalem had been faithful and true to God, the Babylonians could never have taken it, had God not forsaken it.

God lays down a principle in reference to Israel serving in Egypt and we all see the justness of it. "That nation whom they serve will I judge."

We have found that the beginning of Nimrod's kingdom was Bable margin, Babylon, Gen. 10: 10, and this is the beginning of that great kingdom. It is the first one brought to view in the Prophetic chains, and the first one introduced after Noah the grandfather of Nimrod who commenced to build Babylon. We think there is a good reason for it. We think the history of the world will justify us in saying it was the first great independent empire both in its religion and governmental authority. You will see from the following quotations that Babylon was considered the mother country from which Assyria borrowed their ideas in Religion, Science and Arts Encyclopedia Britanica, article Assyria, p. 642.

"Assyria takes the first place in classical accounts to the exclusion of Babylon, the decipherment of the inscriptions has proved that the CONVERSE was really the case. Id.

Assyria might be described as a province or dependency of Babylon. Not only was Babylonia the mother country, as

the tenth chapter of Genesis explicitly states, but the religion and culture, the literature and the characters in which it was contained, the arts and sciences, of the Assyrians, were derived from their southern neighbors. They were similar in race and language." Id.

"Babylon is the Greek form of Baol or Babili, the Gate of God.

The writers of antiquity clearly recognized this fact speaking of the whole under the general name of Assyria, though Babylon would have been a more accurate designation. The name of Assyria itself originally denoted the small territory immediately surrounding the primitive capitol, the City of Asur, the Elasar of Genesis. It stood on the right bank of the Tigres and remained the capitol long after the Assyrians became the dominant power in western Asia.".....Id.

The Caldai or Chaldeans were first met with in the 9th century, B. C. as a small tribe on the Persian Gulf

The first monarchs of whose monumental records we possess had their seat on the right bank of the Euphrates therein the Acadian signified the city for excellence and so bore testimony claimed by its rulers to the supremacy over the rest of Babylonia, the great temple of the moon god, was one of the oldest buildings in the country and its erection was due to a prince who claimed sovereignty over the whole of Babylon, (one of its first builders) and adorned Erect, Nipar and Larsa and their cities with temples of vast size dedicated to the SUN Istar and to Bel." Id. art. Babylon.

"He seems to have been the first great Babylonian builder and this would imply that it was under him that Ur rose to its prominent position and united the numerous principalities of Chaldea under one. In art, science and literature, as in other things was but the pupil and imitator of Babylonia. Babylonia was eventually a religious country.

The character of the Assyrian art was thus secular, while Babylonia was sacred." Encyclopedia Britanica, article Babylonia.

Babylon, (McClintock & Strong, p. 602).

"The literal Babylon was the supporter of tyranny and idolatry first by Nimrod and afterwards by Nebuchadnezzar."

"Rome succeeded to the power of old Babylon, and it was her method to adopt the worship of false gods she had conquered; so by her own acts she became the heiress and successor of all the Babylonian idolatry and all that was introduced into it by the intermediate successors of Babylon and consequently of all the idolatry of the earth." Id.

"We see in this that the Romans became the embodiment of all these false ideas of religion. These were transmitted from Babylon to Medo Persia and on to Greece and Rome, and like a stream gathering force and power as it flows on, increasing in volume and momentum from time to time. So Satan reached the climax in Pagan Rome, so attained his ideal.

Look at Daniel and Revelation. These four beasts in Dan. chapter 7, represent the same four kingdoms as the great image in Dan. second chapter, which is clearly defined in these two chapters and Daniel 8. As we have seen, so we have this great world's kingdoms so called represented by the lion with eagle's wings called the King of the beasts of the forest. Then the Bear the Medo Persian; the leopard, Grecia, the other one Rome in its Pagan form, then under the other the professed Christian form of religion or Catholicism. We see these are all wild and savage beasts. Their form of religion entered into and was an integral part of their secular government. In fact it was the principal part of it and that of course determined their character and that is symbolized by these wild blood thirsty and savage

beasts. These symbols were made to appear before Daniel by the God of heaven, Dan. 2: 28.

Babylon is regarded as a world's empire or Kingdom, while there was Greece and Rome coming up into notice two hundred years before Daniel's day, Babylon never conquered them, I suppose something like little Japan was a few years ago among the nations of the world not worth noticing, as they had been still and quiet and not making much stir in the world so they were ignored.

No question but Babylon was the great over-towering nation in the political world, and in the eyes of all the beholders of this great kingdom and its grand capitol it did eclipse all else and we would naturally speak of it as the only kingdom in the world. The next Medo Persian, Dan. 2: 39. And after this shall arise another Kingdom inferior to this, as God had said this kingdom must fall, must come down from its pinnacle of glory and he humbled it in the dust and no power on earth can defeat his word and hence it would not take a superior force or kingdom to conquer her. Cyrus subdued all the East and extended his kingdom from Aegen Sea to the river Indus, so Ahasuerus one of his successors reigned over 127 provinces, so we see this was the most extensive kingdom the world had ever seen up to that time. Dan. 2: 29. The next the kingdom of brass which shall bear rule over all the earth, Grecia headed by Alexander the great, was the conqueror of the world. The Medo Persians had to yield at last on the field of Arbela with an army twenty fold greater than Alexander, and so after this fatal battle we have the third great universal empire of earth starting out in its world's career. This you see is the same as the Leopard with four heads of the seventh chapter and also the same as the goat with four horns after the first horn was broken off. Nobody disputes this one and this must settle all the rest. This is one of the most forcible figures and which the skeptic or

unbeliever cannot gainsay nor deny. The next division of the image is the iron, then the iron and clay mixed., Dan. 2, the same as that non-descript animal with great iron teeth, so nothing could withstand its crushing weight and power and so it breaks everything before it.

But notice it is said of this that it is the fourth beast. Dan. 7: 7. Then he says the fourth beast is the fourth kingdom. V. 22, then we must be right in saying the leopard beast is the third kingdom, the same as the brass in the image. Then we have the ten toes part of iron and part of clay. So this fourth universal kingdom was to be broken into ten pieces or kingdoms. They were to be partly strong like Germany, France and Great Britain, and partly weak or brittle like Italy, Belgium, Austria and Switzerland, but they will not cleave one to the other no more than you can weld iron and clay together. How often has this been tried, and failed JUST as often for God's decree is mightier than all the nations of the earth. This sentiment is found in v. 42, and the next kingdom is indeed a universal kingdom, but Christ is at its head and it will stand forever and when he sets it up there will be still a PLURALITY of kingdoms on the earth. Rev. 11: 15. So we see this all agrees with the other scripture that they will not cleave together, so we need not look for another world's secular kingdom like Rome.

The Roman Empire was broken up into ten kingdoms between the years A. D. 351 and 476.

"The historian Machiaveli, without the slightest reference to this prophecy, gives the following list of the nations which occupied the territory of the Western Empire at the time of the fall of Romulus Augustulus A. D. 476, the last emperor of Rome; the Lombards, the Franks, the Burgundians, the Ostrogoths, the Visigoths, the Vandals, the Heruli, the Suevi, the Huns, and the Saxons; ten in all.....

"Amidst unceasing and almost countless fluctuations, the

kingdoms of modern Europe have from their birth to the present day averaged ten in number. They have never since the braking of old Rome been united into one single empire, they have never formed one whole even like the United States. No scheme of proud ambition seeking to reunite the broken fragments has ever succeeded; when such have arisen, they have been invariably dashed to pieces. In my judgment it don't need to be JUST ten.

"And the DIVISION is as apparent now as ever. Plainly and palpably inscribed on the map of Europe this day, it confronts the skeptic with its silent but conclusive testimony to the fulfillment of this great prophecy. Who can alter or add to this tenfold list of the kingdoms now occupying the sphere of old Rome? Italy, Austria, Switzerland, France, Germany, England, Holland, Belgium, Spain, and Portugal,—"The Divine Program of the World's History," by H. Grattan Guinness, pages 318-321. There is a plurality of them which is enough to fulfill the prophecy.

These symbols (beasts) in Dan. 2: 7, and 8th chapters have all been explained also the ten horns same as ten toes of the image. The ten kingdoms into which Pagan (Rome under heathen religion) was divided. Then the little horn that had eyes like a man, Rome under another form of religion. The persecuting character of this power is set forth and the time of its duration, then to be followed by this universal kingdom the greatness of which is set forth in Dan. 7: 27) under the whole heaven is given to the saints of the Most High. It is conceded by nearly all Protestant commentators that every specification of these prophecies have been met. We have seen that Satan purposed to establish a solid universal empire under the whole heavens and unite all people into one government was thwarted in the destruction of Babylon but he did not stop he sought to do the same in Medo Persia. Then Grecia, but it did not stand long as a unit, they soon divided (like Beelzebub's

kingdom) and warred among themselves to see who should be the greatest. But Rome, who had been growing for over five hundred years, watching her chance to take advantage of the divided state of Grecia, and so one after another yielded to the scepter of this power, till she became the great kingdom of this world and so the enemy of all righteousness saw in these circumstances still favorable to his success in carrying out his purpose in the beginning with Babel. Yes, when "it was as strong as iron like Alexander, then was he broken." Daniel 8: 8.

We should think just like they did, no danger of being broken now. This was so with all these kingdoms. But the great God steps in when men think they can get along without Him; they don't need him; they can run their affairs alone. But at this time God allowed those Northern barbarians, roaming tribes to pour down on the iron kingdom which had broken and stamped the residue of all these other kingdoms under its feet, and she went down not to rise again. No other power was able to assume her fallen crown or sway her prostrate scepter over a Univesal Empire. Even the pen and genius of a skeptic has been enlisted to describe her decline and fall, and his very words tally well with the Prophecies. (Gibbon).

Here the enemy had failed to carry his plans through in all these four different political governments, so now he proposes to try his scheme in an Ecclesiastical power or kingdom, church or house. The other had failed and the decree of God against him uniting all into one. Here is something that looks favorable to Satan; in fact he had been at work these years to get ready for this time, and this is the opportune time evidently. Here is a great church and it has been honey-combed through and through with all these false religions and it has adopted them to a finish, and all the idolatry of all the world had been poured into it

There is no question in our minds but what these expressions, these word pictures in this 12th chapter of Revelation are symbolic representations. The woman, the sun, moon and stars, and the dragon, also, notwithstanding this symbol is defined as the Devil himself, which is true, perhaps; in every sense only in the outward form of a real beast with seven heads and ten horns, and so perfectly in every other particular represents him. So we could substitute the word "dragon" for Devil or satan and do no violence to the sense of the Scripture, for that is what it means. Pagan Rome was the embodiment of all his schemes, principles and characteristics as no other nation before it ever was. It was the most successful world-wide empire he ever set up. As the serpent beguiled Eve so he deceived the world, that serpent was the Devil. And the serpent being in this form which he assumed to do this work and choose that fitting figure to do this, so he takes Pagan Rome which so forcibly represents him that we call it the dragon, the old serpent, the devil, not that we would argue that satan in his form was like a serpent that had to crawl on the ground, or that he was in the image of the red dragon with seven heads and ten horns; in fact, he could not be in the outward form of both, so we say these are figures, and he defines them. It was his ideal government, a perfect photograph of himself, so we can use the terms dragon and serpent, the devil, interchangeably. We see that his supreme purpose was to blot out the knowledge of God and destroy his people from off the earth, is clearly set forth in Pagan Rome.

The woman in Revelation 17 being a false church or counterfeit of this woman in the 12th chapter, and going clear back to the beginning of the world, after the flood to the tower of Babel for her origin compels us to follow the true woman clear back, as a counterfeit does not come into existence much before the genuine, in fact it generally fol-

lows; so we inquire for the origin of this woman. But you see we have already given it under the figures of God's family (and that goes back to the beginning), his kingdom, his companion, his body, his house, his church, all going back to the same place. Jer. 6: 2. "I have likened the daughter of Zion to a comely and delicate woman." Then he says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11: 2. There is only one body, one Lord, etc. Eph. 4:4. "To which also ye are called into one body." Col. 3: 15. "We are all partakers of that one bread and one body." 1 Cor. 10: 17. "So we being many are one body in Christ." Rom. 12: 5. "For his body's sake which is the church." Col. 1: 24. He has not two bodies and hence there are not two churches, but all are one. "But Christ as a Son over his own house, whose house are we if we hold fast." Heb. 3: 6. The house of God, which is the church of the living God." 1 Tim. 3: 15. When Christ spoke of the church he spoke of it as existing at that time. "Tell it to the church." Matt. 18. Then Luke recognized it as being in existence in the time of the children of Israel traveling through the wilderness. "This is he that was in the church in the wilderness with the angel." Acts 7: 38. So this woman covers the history of the world, doing her work side by side with her opposer, both reaching down to the judgment to meet their records, both covering the same ground this counterfeit woman commencing or manifesting herself at the Tower of Babel or Babylon, and so on from that day to this she has carried on her work. And from that, allowing that the Lord has made a correct note of the principal nations which supported her, we are compelled to commence with Babylon and not weave into his chains of prophecy what he left out and thus confuse us in our conclusions. Evidently God had a good reason for

giving Babylon as the first of the world's kingdoms commencing with Nimrod the grandson of Noah.

We see that a corrupt woman is used to represent a corrupt or an apostate church, so that a true woman by comparison represents a pure church.

These scenes in Rev. 12th chapter are very fitting figures to represent these characters and covers a period long before Christ was born and reaching down to the end. Here is the true church of God subject to the cruel persecution of the Roman pagan power of which this red dragon is a symbol, with the devil guiding it. "The dragon stood before the woman to devour her child," v. 4. It is well known that the Romans reduced the land of Judea to a Roman Province B. C. 63, so they were the ruling kingdom of Judea at this time. In fact it was the Universal Kingdom and empire of the world, Luke 2: 1, so spoken of. There can be no doubt that the man child represents the Savior of the world for no one but him has been exalted as to be admitted to sit with the Father on the Father's throne. "He that overcometh will I grant to sit with me on my throne, even as I overcome and am set down with my Father on his throne." Rev. 3: 21.

And he is the appointed one to rule the nations with the rod of iron. And it is said by those who pretended to know that the Dragon was one of the Standards of the Roman army next to the Eagle. So it seems there can be no question but Rome is the power symbolized in a secondary sense. It was Rome who attempted to destroy Jesus Christ in the person of Herod the Roman Governor, who sent forth the decree to destroy all the children of Bethlehem from two years old and under, but they failed in their wicked attempt, for God had planned otherwise and all the combined powers of earth were not able to stay his hand or say what doest thou. Though held by the bands of death for a time but very soon were broken assunder, and

He arose and ascended to his God and our God, to His Father and our Father, in the very presence of His disciples, leaving to mankind for an everlasting heritage these encouraging promises "like as he was taken away from them so he would come again."

There is a general agreement about the ten horns of this symbol representing ten minor independent and separate contemporaneous kingdoms that belong to Rome in some shape or other while the heads are explained to be kingdoms they must represent a different kind or class or otherwise they would confuse the student and the only other is world kingdoms. And such must exist successively one following the other, which fits the prophecy exactly for only one exists at a time. "Five are fallen and one is," Rev. 17: 9. This dragon beast, the devil only had one head at a time a universal kingdom that he manipulated and worked through to accomplish this great antagonistic purpose to the God of heaven in establishing one great empire and so he worked all men and minor kingdoms to this end. That was the center of his operations around which he makes all to revolve and contribute to this end. His work in the world did not wait for Rome to be developed but commenced right after the flood the same as before with the antediluvians. These two families, these two fathers, these two mothers, these two women, these two sets of children—these two mysteries commenced their great controversy, their great antagonistic warfare just after the flood and John the Revelator shows us the final outcome and judgment of all. Rev. 17, 18, 19. And these are symbols used to show the end and destruction of it all so far as this world of probation is concerned. We see the next symbol leopard beast, Rev. 13 also dates back to this same point Babylon, and in some form or other runs clear to the close. And the connection shows this dragon the devil and Satan is connected as the author and instigator

of driving this pure woman into the wilderness where she fled from the face of the serpent. Rev. 12: 14, 15. Also he continued his persecution, v. 17. This lewd woman, Satan's family or his church is spoken of in Chapter 18, in the symbolic destruction of the wicked in the seven last plagues. He Satan is at the head of this firm of this despotic monarchy and every one that will not comply with his plans will feel the force of his persecuting power.

We notice that this Beast had added the seven heads that were not spoken of in Daniel, and all these symbols in Daniel are there explained, we will expect this new feature added which so far was passed over, will be made clear somewhere in the chain. The Devil had tried through the political or secular governments of the world to establish a universal empire of his own liking, through Babylon, Medo Persia, Greece and Pagan Rome, but now as this last one went to pieces and the decree of the unchangeable God had said it could not be welded together and made one again, so now he proposes to try his scheme through a united church and so he organized and controlled their confession of faith so as to suit his plans and purposes to carry out his original design to have one Universal church or empire and so rule the world.

So now we see a symbol of that here in the 13th chapter of Revelation and we should say before we leave this part of this subject that the Lord introduces these seven heads in Pagan Rome, the fourth Beast of Daniel before we pass to the Ecclesiastical form of Rome to show us that these seven heads are connected with all these Pagan nations referred to before this, as well as to these professed christian nations after that time.

We see this is frequently done in chains of prophecy which take different symbols to represent all the facts as in the case of the Leopard Beast in Daniel 7, with four heads representing the four divisions of Greece after the

death of Alexander, but leaving Alexander out of it, while in the eighth chapter he is brought to view. We see thus far that the fallen foe has tried his great wisdom and power ever since the sons of Noah settled on the plains of Shinar to establish a universal kingdom and so operate as the great monarch of this world as its only despotic ruler. This appears to be his great ambition as seen in his proud and boastful words, Isa. 14: 12, who "said in his heart I will exalt my throne above the stars of God and I will be like the Most High" but as we have seen he failed in his first attempt, but after a long and continuous effort he succeeded in uniting some of these fragments in one great kingdom, viz: Babylon, having organized, schooled and taught them in church and state craft, after his own notion he was ready to boast of his world wide despotic empire and to give it to whomsoever he will. But God overthrew it in due time and said, I will overturn, overturn overturn it, till he comes whose right it is and God made good his word by overturning Medo Persia, Grecia then Rome the last universal kingdom, which was broken into pieces and composed of such material as could not be united and made one as before. So into that DIVIDED state the world must remain till that little stone cut out of the mountain without hands shall smite all these nations and break them to pieces so they will become like chaff of the summer's threshing floor and the wind carries them away, so there is no place found for them."

It looks very much like there are two dragons set forth in this chapter 12, representing Satan and Pagan Rome, as one is counterpart of the other. But this we do know by sticking close to the words of this scripture that the dragon is defined to be that old serpent the devil and Satan. So we have scripture grounds to say this dragon dates clear back to the beginning for his operation and we all know he was the instigator of the organization of Nimrod's king-

dom and these seven heads of his being successive heads or kingdoms and only one existing at a time are the seven WORLD kingdoms through which he operates to control the world from Babel to the close of time to the great Armageddon which closes up the history of all the nations of the earth. And this gives us another argument showing where these heads begin. Satan did not have to wait 4000 years on Papal Rome before he could operate a kingdom. Read again Nimrod's characteristics.

After trying it on these four Universal political nations, He now takes another turn and shows his great skill in organizing an ecclesiastical empire so God caused the mighty deep to push out from her angry waves, a fitting symbol of this cruel and persecuting power, which is set forth in this 13th chapter of Revelations under the following symbol.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.

And I saw one of his heads, as it were wounded, to death; and his deadly wound was healed; and all the world wondered after the beast.

We see this at the setting up of the kingdom of God which is symbolized by a little stone which brake in pieces the iron, the clay, the brass, the silver and the gold. The gold in some sense continues till the setting up of the kingdom of God some of its elements or principles are seen in these other kingdoms and so continue to the end. And this is true of all the rest. Dan. 7 proves the very same thing. This fourth beast, v. 11 was slain and his body destroyed and given to the burning flame, v. 12. "But the

rest of the beasts. . . . their dominion was taken away but their lives were prolonged for a season and a time." This includes the lion the same as the gold of Dan. 12. So in some sense their lives were prolonged, their principles perpetuated to the end. The great Instigator, dragon, or Satan is the same in all. All the preceding beasts of this in Rev. 13th chapter are seen in this beast the leopard, bear and lion. So we see Babylon's characteristics are especially seen in this Leopard beast and the lion head identifies him.

"And they worshipped the dragon which gave power unto the beast and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?"

"And there was given unto him a mouth (Babylonian mouth) speaking great things and blasphemies; and power was given unto him to continue forty and two months," and so he continues to enforce those old Satanic and pagan ceremonies of Babylon.

"And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven."

"And it was given unto him (Rome) to make war with the saints, and to overcome them; and power was given him OVER ALL KINDREDS, and TONGUES, and NATIONS," the spiritual or ecclesiastical and the temporal power, both of which she claims of right belong to her. In other words, she holds that the civil government can only obtain its power and authority from and through her, and that it is subordinate to her. Consequently any theory of civil government based upon the consent of the governed and the will of the people, is of necessity opposed to her view.

In the days of the Emperor Justinian the papacy first obtained control of that territory which afterwards developed into the Papal States and this temporal sovereignty she has ever held to be necessary to her proper power and dignity in order that she might be able to treat upon an

equal footing with the Great Powers of earth. At the present time Rome is making the effort of her life to regain possession of her temporal power and with it, if possible, possession of the territory formerly known as the Papal States. She holds that the latter is necessary to the former. Once Rome regains these two things, there will be an end of both civil and religious liberty. The story of the loss of these territories, and the abolition of the temporal power of the popes, involves the narration of some experiences which occurred between the papacy and the people of France.

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"In 1789 the French Revolution was formally opened by the destruction of the Bastille. The revolution itself was immediately followed by fierce denunciations from Rome. Anathema after anathema was hurled from the papal chair, for the French Revolution was a struggle for civil and religious liberty. Pius VI in the following language branded as infamous the aspirations for equality and political liberty as set forth in the Declaration of Rights. Here are his words:

"The necessary effect of the constitution decreed by the Assembly is to annihilate the Catholic religion, and that duty of obedience due to the laws. It is in this view that they establish as a right of man in society this absolute liberty, which not only secures the right of not being disturbed for one's religious opinions, but it also grants the license of thinking, speaking, writing, and even of printing with impunity in the matter of religion, all that the most unregulated imagination can suggest; a monstrous right, which, nevertheless, appears to the Assembly to result from the equality and liberty natural to all men."

Pius VI treated as chimerical the liberty of thinking and acting, as we chose, and he arose with energy against the refusal of the Assembly to declare Catholicism the national

and dominant religion. He announced an approaching excommunication against all recalcitrants, and begged all the bishops of France to prevent the revolution from progressing.

Next the Pope began to arouse the kings of Europe against the people of France. By bulls, edicts, and encyclical letters he warned the crowned heads that they must destroy the hydra-headed monster of civil and religious liberty which had sprung up in France.

At this time Austria was the greatest of the Catholic powers in Europe, and she immediately turned all her strength against the struggling French. Prussia threw her weight into the balance against the revolution. Russia also declared war. For a while England was neutral but finally she, too, was drawn into the struggle. France stood absolutely alone, denounced in her struggle for liberty by the great church and by the powers of Europe who were to a greater or less extent ruled by her.

When Napoleon and his army crossed the Alps, the northern part of Italy was largely dominated by Austrian influence. The center of the peninsula was ruled by the pope, the Papal States comprising a goodly strip of territory over which the pope ruled not only as spiritual head but also as temporal monarch. The pope was pope, and the pope was king. Wherever Napoleon conquered in the northern part of Italy, he established small republics; there was the Cisalpine Republic, the Cispadane Republic, and the Republic of Genoa. The pope was angered at this beyond expression he denounced these republics and the French Republic from whence they sprang. He did not content himself with defending the great maxims of the church, but he constituted himself chief of the reactionary movement in Europe, and boldly declared himself conjointly responsible for the ancient regime in France. It was under this ancient regime that two-thirds of the land of

France belonged to the nobility and the clergy, who, so far as numbers were concerned, formed an insignificant part of the whole population; and the remaining one-third was in the hands of the common people, whose poverty was most distressing.

The Italian provinces subject to the sway of "His Holiness" were the worst governed in all Europe. Says Thiers:

"A superstitious and ferocious populace, and idle and ignorant monks, composed that population of two millions and a half of subjects. Reckoning upon the majesty of his person, and the persuasion of his words which were great, the pope had formerly taken a journey to Vienna to bring back Joseph II to the doctrines of the church, and to counteract the philosophy which seemed to be taking possession of the mind of that prince. This attempt had not been successful; the pontiff, filled with horror of the French Revolution, had launched his anathema against it and preached a crusade. He had even winked at the murder of Bassevillle, the French agent in Rome. Inflamed by the monks, his subjects shared his hatred against France, and were seized with frantic fury on hearing of the success of our arms."

Thiers, "History of the French Revolution," Vol. IV, under "The Directory."

The Directory of France commanded General Bonaparte, above all things to make Rome feel the power of the Republic. All the sincere patriots in France insisted on this. The pope, who had anathematized France, preached a crusade against her, and suffered her ambassador to be assassinated in his capital, certainly deserved chastisement. The French government insisted that the Holy See should revoke all the briefs issued against France since the commencement of the Revolution. This severely hurt the pride of the ancient pontiff. He summoned the College

of Cardinals, which decided that the revocation should not take place. The French government then and there determined to destroy the temporal power of the pope.

On December 26, 1797, the French embassy in Rome was attacked, and young General Duphot, who was only anxious to preserve the peace, was fired upon by the papal troops and killed. This event produced a great sensation, and the Directory at once ordered General Berthier to march on Rome. He arrived on February 10, 1798. His soldiers paused for a moment to survey the ancient and magnificent city. The Castle of St Angelo quickly surrendered. The pope, for the time being, was left in the Vatican, and Berthier was conducted to the capitol like the Roman generals of old in their triumph. The democrats, at the summit of their wishes, assembled in the Campo Vaccino, in sight of the remains of the ancient forum and proclaimed the Roman Republic. A notary drew up an act by which the populace, calling itself the Roman people, declared that it resumed its sovereignty and constituted itself a republic.

Meanwhile Pope Pius VI had been left alone in the Vatican. Messengers were sent to demand the abdication of his temporal sovereignty. There was no intention of meddling with his SPIRITUAL AUTHORITY. He replied that he could not divest himself of a property which was not his, but which had devolved on him from THE APOSTLES, and was only a deposit in his hands. This logic had but little effect upon the republican generals of France. The pope, treated with the respect due to his age, was removed in the night from the Vatican and conveyed into Tuscany. From thence he was taken to Valence, France, where he died, attended by not a solitary ecclesiastic, and for two years there was no pope."

Thus came to an end the days of the papal power wounded as it were unto death, as stated in the Scriptures." This deadly wound was not given in one day nor even one year,

but it was like the mason breaking the great boulder with his hammer and chisel. Blow after blow, day after day he kept it up till the old rock was split wide open. It was not the first blow that did the work but it did its part and yet the rock was not laid open to the last blow. So the Reformation struck the first blow and the French Revolution struck the last blow that gave the papacy that deadly like wound which took place in 1798.

The dragon as brought to view in the preceeding chapter is represented here in v. 2 as giving his seat and great authority to this Beast which was Rome. He has just the same number of heads and horns as the Dragon and we see carries all the characteristics of the three preceeding beasts as set forth in Daniel 7th chapter, Leopard, Bear Lion, and his mouth the mouth of a Lion, v. 2, and "there was given him a mouth speaking great things." From the abundance of the heart the mouth speaketh. Hence we expect this Lion's mouth will speak its usual Babylonian language. Babylonian ideas of religion and of governmental authority, a universal monarchy, so we see this justifies McClintock and Strong which we have already quoted, "That Rome succeeded to the power of old Babylon ...and become the successor of all the Babylonian idolatry, consequently of all the idolatry of all the earth," article Babylon.

You see this great Babylonian stream of idolatry has come down through Medo Persia, Grecia and Pagan Rome, each and all of them turning their turbulent waters of their additional idolatry into this stream. So we have it all in this ecclesiastical beast. But we see by comparing this beast with the beast in Rev. 17, that they are the same. Both have seven heads and ten horns, Rev. 13: 1, Rev. 17: 3, and both are guilty of blasphemy. One had one of his heads wounded to death. Rev. 13: 3. So it was called the beast that was, and is not, that is, did not exist as a per-

secuting blood letting wild beast as before, but IS NOT, that is, at this particular time, viz: while this beast was in the wilderness, taken captive, a prisoner where he could not act and show his spirit of vengeance as he had done before he got the deadly blow which stunned and prostrated him for a time. 17: 8. But you see this beast is going to get out of this Pit or wilderness condition, v. 8 and so his condition changes as his deadly wound was healed. Rev. 13: 3, 10. Now he lives just the same as before. He has the same power and so persecutes its victims the people of God as before. They, the beasts and heads do the same work and come out of this wilderness or captive state or death like stupor at the same time, hence they are the same.

The beast that came out of the wilderness or pit is the same that went into the pit (captivity) and the beast or head that was wounded is the same that was healed, so he, this head, exists the second time and if we count it this second existence which will be counting it twice, will make eight heads as this would be the eighth, and this eighth, is said to be the Beast itself. Rev. 17: 8. Hence they are one and the same.

"And I saw a Beast of Prey come up." Vatican page 41, etc.

"When the iron monarchy of Rome went to pieces it was the destruction of Satan's most colossal success of world-empire building. For Rome was the BEAU IDEAL embodiment of the devil's scheme of a universal empire. In it he had but one fell purpose—the enslaving of the souls and bodies of all mankind. Through it to persecute to the death Jesus Christ the Lord and his followers through all the ages, and to blot from the earth the knowledge of God, was his supreme ambition, his soul-inspiring passion. And world-empire today or in the future under the guiding hand of the Roman Church will be used for the

purpose of persecution for conscience' sake as it has always been used."

"But by A. D. 476 the empire of Rome had perished. Henceforth there was naught of the pagan Roman Empire but a memory and a name. In its place were ten kingdoms, all young and aggressive. World-empire of the old sort was obviously out of the question for the present at any rate."

He took his stand upon the seashore and waited to see what new form of world-wide, centralized power could be made to arise."

Nor did he have to tarry long, for soon there was seen "a beast of prey" coming up from the sea. Here is the record: Rev. 13: 1-7.

Here then was a new power—a power that seeks to destroy everything that antagonizes it, for it is a "beast of prey." It does its will through many agencies, governments and nations, for it had "ten horns and seven heads." It entered the realms of the spiritual, it commanded the soul, it invaded the sanctuary of the conscience, which alone belongs to God. Thus did it usurp the power of the Almighty. It did this through the powers of earth which it compelled to do its bidding, for "upon his heads were ten diadems, and upon his heads names of blasphemy." It was so swift to strike that it was "like a leopard"; so cunning and so stealthy in its movements that its feet were like those of a bear. Its mouth was "like the mouth of lions," strong and greedy to tear and devour.

This is the description of the beast of whom it is further written that the "dragon gave to him his own power, and his throne, and great authority." "Moreover, he was a WORLD POWER, for "authority was given him over every tribe and people and tongue and nation," v. 7. And yet again he was an ANTI-CHRISTIAN POWER for "it was

given him to wage war with the saints, and to overcome them," and "to operate forty and two months."

Here then was a new universal power. This was a world-church, instead of a world-empire. It was a church holding universal sway, and commanding submission to itself, and making war against the saints of God. And in this it was simply the application in a different form of the principle which Satan desired to carry into effect, first at Babel on the plain of Shinar and later in the Babylonish, Medo-Persian, and Roman empires. It was so that whenever and in whatsoever clime a man should arise, and inspired by the living God should preach the gospel of Christ in deed and in truth, that this all-powerful universal church should crush him at a blow, and by her power over kings and kingdoms, no land on earth should afford him sanctuary, Asylum or refuge."

"Further light is thrown upon the character of this power by Paul in the second letter to the Thessalonians and the second chapter.

When the Roman Empire went to pieces, the nations of German origin settled upon the territory over which she had ruled. Three of these, the Heruli, the Vandals and the Ostrogoths, possessed the Arian faith. At the instigation of the papacy these were utterly destroyed; the last of them, the Ostrogoths, being overthrown in A. D. 538."

"Immediately after this the bishop of Rome asserted his sole authority over the estates of the church. The territory surrounding Rome was created into the ROMAN DUCHY, and the bishops of Rome claimed sole jurisdiction over it.

"The pope was not only pope, but also king. He had a definite territory over which he ruled, to a certain extent at least, in things temporal as well as spiritual. Later he received a letter from the Emperor Justinian confirming him in his position. By this letter and the over-

throw of the Ostrogoths, the last of the Arian kingdoms, the temporal authority of the papacy was established." This was done in Justinian's time.

"Then began that "fatal policy of the Roman See," herself now a "world-power", possessing territory over which she exercised temporal dominion, and by virtue of which she could contend with other kingdoms, and upon the same level. "Henceforth kings and emperors were her tools, and often only her traffic."

And thus over a bloody path bestrewn with the ruin and wreck of kings and kingdoms, reeking in the blood of martyrs, came the papacy to be established as a world-power. Well indeed has a great philosopher said, "No one can study the development of the Italian ecclesiastical power without discovering how completely it depended upon human agencies, too often on human passion and intrigues; how completely wanting it was of any mark of the divine construction and care—the offspring of man, not of God, and therefore bearing upon it the lineaments of human passion, human virtues, and human sins." Id. pages 43-46.

We see this author agrees perfectly with what we have said before concerning this beast power in Rev. 13.

Now let us see what the Abyss or Pit means. The original word is used nine times and translated in our version seven times. Bottomless pit and the other two deep, one in Romans 10: 7, the other in Luke 8: 31, Liddell and Scott "EXHAUSTLESS BOUNDLESS, a desert place." But you see the Devil don't like to go there and will not stay longer than he can help it.

Luke 8: 30-33. "And Jesus asked him, saying, what is thy name? And he said, Legion: because many devils were entered into him.

And they besought him that he would not command them to go out INTO THE DEEP PIT." (That would literally bind him.)

"And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

Then went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake and were choked."

DEEP bottomless pit the abyss as some translations put it. You see they did not want to be driven there as that seemed to curtail their power, they chose rather to go into the swine than to be driven out of the country where they could not get access to the children of men, evidently the Lord would have driven them into the abyss, but the devil had so many subjects who wanted him to stay with them, and the Lord lets us have what we want, and if we wanted to get rid of him the Lord would make him go.

Where was the typical scape goat taken after the sins were laid upon him, see Lev. 16: 10 into the wilderness Where does the antypical scapegoat go? See Rev. 20: 2, 3. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; after that he must be loosed a little season."

This is the way the Lord uses this term and you can arrive at his meaning the way he uses these terms just as a child arrives at what the mother means by watching how she uses the terms. It don't go and get the dictionary and hunt up the word but it soon learns just exactly what its mother means. So you see it is a wilderness in some sense. We are now ready to look at

Rev. 17: 1, 2, "And there came one of the seven angels which had the seven vials, and talked with me, saying unto

me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

The first thing set forth to our view here is that the angel that talked to John was one of the seven angels that had the vials of wrath. Notice every word, saying unto me John come hither, change your position, you are not standing in the best place to see what I want to show you, you must take a different viewpoint which we will find in v. 3. We see the subject of this chapter is a lewd woman and she is called the great Harlot..... and so exclusively of all others. She is the mother of this harlot family and so we will know where she belongs when we find a woman of this character. She is not only called the mother, but her name is given as Mystery Babylon the great, and as the Lord always gives an object or thing its proper name which name tells us what it is, that is, it reveals her character. This woman is explained to be that Great City Babylon, 17: 18; 18: 10.

We say her because a woman is used here in this chapter as a figure, simile, representation of Babylon so at once our attention is called to a City, a nation, but as you could not have a city or nation without its people who make the city or nation and we could not have a nation without some form of government and that signifies some system of laws maintained and those laws would reveal its character, so you see at once our attention would be called to the people their principles, laws, which show their characteristics, and if God gave this woman the right name, labeled properly, then we have the whole thing in a nut shell.

Notice the name is MYSTERY, a mystery is connected with this woman, and the woman herself a symbol. Now here we are in the last book of the Bible and

nearly the last chapter and in its last chain of prophecy, and the last link of that chain. We have already shown that there are numerous instances in the Bible where a woman is taken to represent both a pure and corrupt church, and also where a city is taken to represent a mother. Gal. 4: 25, 26, and so this symbol here in Rev. 17 is a familiar symbol. We see this symbol in Gal. 4: 26, is the mother of all Christians or the good people of all the earth for we see this includes the Bride, the Lamb's wife and all her children. Rev. 21: 1, 2, 9; Gal. 4: 27. And as we have shown this woman, this city in Rev. 17 is just the opposite of a true woman, she is an adulteress had unlawful union with the kings and the great men of the earth. She is united with this proud and boastful character in Isa. 14, who declared he was equal to God and so exalted his throne above the stars of God, so this is her husband and they are well matched for she declares IN HER HEART "I shall be a lady forever," Isa. 47: 7 and also says "I am and none else beside me," v. 8. So we have shown that ONE is the mother of all the true people of God, those who are born after the spirit and the other all the unregenerate children born after the flesh, Gal. 4: 29, so we see clearly here Babylon, the City, this woman embraces all who reject the truth of God the Gospel the everlasting Gospel, Rev. 14: 6, which will be given as a witness to all nations so we see how this deserted woman hath many more children than the woman that hath a husband. Gal. 4: 27. The time this 17th applies to is explicitly stated in this first verse, I will show you the judgment of this woman. This brings us to the time of the judgment, and all must see this at the first glance.

Where did the angel recognize as the place where this woman was sitting when he came to talk to John about the judgment of that woman that sitteth upon many waters at that time? v. 1. The explanation of this he gives in v. 15.

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

She had been sitting upon nations etc. That fits these facts referred to in the past as a glove fits all the fingers of the hand, commencing with Babylon where God commences to give us a history of his people that covered all the nations it conquered. Then Medo Persia comes next that came from the east covering all that territory and took Babylon with all its territory, which made 127 provinces with their separate rulers vying with one another sometimes rebelling and going as far as to usurp the superior throne. Then next Grecia from the west coming up and conquering all before it; then followed Rome, taking all Grecia and before that time when this vision was given she was sitting on Pagan Rome. Well might it be said that she sitteth on many nations. She had directed them in their form of government and controlled them in their idolatrous worship, all these nations for all these years, but her plan goes to pieces and so she through that old serpent called the devil and Satan, her companion had to stop, so they decided that she should change her seat, so now she takes her place upon the Ecclesiastical Beast. Notice Jer. 3: 14 makes no difference between the wife and children. "O backsliding children, I am married unto you." Jer. 31: 32. "Although I was a husband unto you." Rev. 21: 2. Prepared as a bride, New Jerusalem, and the nations of the saved walk in the light of this city, v. 24. Thy Maker is thy husband, Isa. 54: 5.

In Gal. 4: 26, New Jerusalem above is the mother of us all; Jerusalem is the capital city same as Babylon is a capital city. It takes these four elements to constitute a kingdom, territory, king, subjects and laws, or the principles that govern the kingdom and one of these often is called the kingdom; Christ is so called and the territory is

also so called, and its principles are so called. Rom. 14: 17. The kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Ghost, just so Jerusalem above is the mother of us all. What is the mother of us, righteousness and peace? That of which a man is born is his mother. "Marvel not at this, you must be born again." That which is born of the flesh is flesh, that which is born of the Spirit is spirit. Hence this heavenly principle is the mother of us all for of that we have been born, while on the other hand we have been filled or born of that wickedness, that kingdom of darkness, Col. 1. Ahab sold himself to do wickedness. 1 Kings 21: 25. Their inward parts is very wickedness. This is their mother. The children are the embodiment of these principles.

Remember we are still hunting for further evidence to see where this scene applies. He said in that first verse "come hither." Now where did he take him? see vs. 3, 4. "So he carried me away in the spirit INTO THE WILDERNESS: and I saw a woman sit upon a scarlet-colored beast full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:"

So he carried me away into the wilderness. Now he could see something he could not see before as his view point had to be changed, so now he says I saw a woman sit upon a scarlet colored beast full of the names of blasphemy. Blasphemy is to misrepresent God, His government, His law, His principles, His word, His worship. To say this is God etc., when it is false, a counterfeit, see Rev. 2: 9. Know the blasphemy of them, which say they are Jews, and are not, but are the synagogue of Satan.

Acts 19: 35-37. Ephesians are worshippers of the great

goddess Diana, and of the image which fell down from Jupiter?

"Seeing then that these things cannot be spoken against, ye ought to be quiet and to do nothing rashly."

"For ye have brought hither these men which are neither robbers of churches nor yet blasphemers of your goddess." "So this beast is full of false ideas of God and his worship.

He carried me into the wilderness. Where did this take him, where the beast and this woman was at that time? We read about the pure woman fleeing to the wilderness a desert condition from the old serpent, now unless these two women belong to the same family and live together, we would hardly expect them to be found here at the very same time in this same wilderness state or condition, for the prosperity of one is not conducive to the prosperity of the other, but vice versa.

But as we have seen that this wilderness state is the same as Bottomless pit, it denotes any place of darkness and desolation, and in fact, it is referred to the barren wastes of the Arabian desert, a destitute and deserted condition. Rev. 9: 1, 2. So the church in her desolation and gloomy confinement, having to flee from the cruel persecution of this persecuting family, she the true church is represented as being in the wilderness these 1260 days. Rev. 12: 14.

But now as the reformation began to work, it was soon seen that the Beast or church of Rome was the disreputable and corrupt family, and the other against whom it had vented its rage, was the pure the good and the true, so as the work went on they began to change places and as the true church under the preaching of the reformation began to come up out of the wilderness the other began to go in and so when the corruption of that family was fully exposed and the righteousness of the martyrs fully vindicat-

ed, then the standing and reputation of that church began to go down before the world, and so stood in her true light. So the church of God began to come up out of that wilderness or desolate state and stand in her true light before all the world and so now they are regarded as being the righteous, and they were applauded and honored as such. While on the other hand, this apostate church when her corruptions were fully exposed she stood as a huge system of iniquity in all her naked deformity layed open to the gaze of the entire world. So after the close of those 1260 days since that time she is in that gloomy, dark and desert waste. So this brings us down after the close of those 1260 days or this side of 1798, and here is where he received the deadly wound, which in some sense of the term means as if deadly (or as Wilson says "AS IF mortally wounded" Campbell says I saw one of his heads wounded AS IT WERE unto death. Revised version. I saw one of his heads AS THOUGH smitten unto death). Notice it says AS IT WERE, not killed, but as it were wounded to death. It is here so used and so in some sense he WAS NOT OR ceased to be, at least not in the same active state as before. Here is where the spirit carried John and so the present tense the IS, IS located in this period after 1798 and this will help to a further understanding just as the date of a mortgage or judgment in an abstract would help us to understand what to look for in a release. But here is further evidence that these scenes in the 17th chapter belong this side of this long period of persecution (1798). This blood lust and blood shedding of this religious despotism set forth in that specially advertised period of TIME, TIMES AND A HALF A TIME, 42 months or 1260 days in which this power was to wear out the saints of the Most High to make war upon them and overcome them and destroy wonderfully the mighty and holy people

and to practice and prosper ends. The following quotation shows something of its character: Page 55, Vatican.

"Pope Gregory VII, better known as Hildebrand, attained to the pontificate in the year 1073, A. D. Without controversy he was the greatest papal empire builder the See of Rome has ever had.

Leo III was pope when the great Charlemagne was crowned emperor. For a long time after this the successors of Charlemagne which is Charles the great who succeeded his father Pepin as King of the Franks in 768, and was crowned emperor of the Romans 800, who reigned forty-six years, received the crown from the hands of the Supreme Pontiff. But for a considerable period, up to the time of Gregory VII, the papacy itself had become so dissipated that instead of the popes choosing the emperors, it had fallen out that the emperors had chosen the popes. It was the supreme purpose and ambition of Hildebrand to reverse this practise and make the papacy again supreme.

In the eleventh century a full half of the land and wealth of the German Empire and no small part of its military strength, was in the hands of churchmen. Their influence predominated in the Diet; the archchancellorship of the empire, highest of all offices, was held by, and eventually came to belong of right to, the Archbishop of Mentz as primate of Germany.

From this it is clear that these prelates were temporal lords and nobles as well as churchmen. Therefore such were not allowed to possess themselves of the temporalities of their sees without the approval of the emperor. The ceremony by which this was done was known as "investiture."

Against this practise Gregory's second council made a decree in 1075, to wit:

"If any one shall henceforth accept of a bishopric or of

an abbey from a layman, let him not be looked upon as a bishop or abbot, nor any respect be paid to him as such. We moreover exclude him from the grace of Saint Peter, and forbid him to enter the church till he has resigned the dignity that he has got by ambition, and by disobedience, which is idolatry. And this decree extends to inferior dignities. In like manner, if any emperor, duke, marquis, count, or any other secular person whatever shall take upon him to give the investiture of a bishopric, or any other ecclesiastical dignity, he shall be liable to the same sentence."—Bower, "Lives of the Popes," Gregory VII, par. 13.

Now this proclamation would rob the empire of half its territory. In short, it amounted to "a declaration of war against all Christian princes."

Henry IV of Germany paid no attention to this decree. Hence he was summoned to appear in person at Rome on the Monday of the second week in Lent, 1076, there to answer for his disobedience to the pope. If the king did not obey he was to be excommunicated, and placed under an anathema.

Henry struck back by assembling a council at Worms, which pronounced an acrid sentence of deposition against Gregory.

The pope next convened a council of bishops and abbots in the Lateran council which pronounced the following sentence against Henry:

"It behooves us to draw the sword of vengeance; and now we must smite the foe of God, and of his church.... Long enough have we borne with him: often enough have we admonished him: Let his seared conscience be made at length to feel! I forbid King Henry, the son of the Emperor Henry, who with an unheard of pride has insulted your church, to meddle henceforth with the government of the Teutonic kingdom of Italy. I absolve all Christians from the oath of allegiance, which they have taken or shall

take to him, and forbid any one to serve him as king..... I now anathematize him in your (addressing Peter) name, that all nations may know that thou art Peter, that upon this rock the Son of the living God has builded his church, and that the gates of hell shall not prevail against it."

But troubles instigated by the mighty pope soon began to thicken for Henry in his own kingdom. His throne and crown became insecure. At last he decided to make his submission to Hildebrand. No redeeming touch of gentleness or compassion marked the terms exacted from him by the mighty Hildebrand. Some of them were as follows:

"That he should appear at the time and the place which the pope should appoint, to answer, in a general Diet of the German lords, the charge brought against him, and should own the pope for his judge.

"That till judgment was given and his cause was finally determined he should lay aside all badges of royalty, and should levy no money upon the people but what was necessary for the support of his family.

"That all who had taken an oath of allegiance to him should be absolved from that oath before God as well as before men.

"That if he should clear himself of the crimes laid to his charge and remain king, he should be ever obedient and submissive to the pope, and confer with him, to the utmost of his power, in reforming the abuses that custom had introduced against the laws of the church into his kingdom."

But Gregory had gone too far. His "vaunting ambition had o'erleapt itself." The people of Germany could not stand the manner in which he had humiliated and insulted their emperor. They began to rally around Henry, and to urge him to pay no attention to the hard conditions imposed on him under duress. Soon Henry was victorious

in Germany and Italy. He elected a pope of his own, and marched to Rome, and for three years besieged it. Varying fortunes, first to one party and then to the other, followed. Once more Rome was sacked, and fire and the sword, murder and rapine were abroad in the streets.

In the end the forces backing Hildebrand were routed, and he was obliged to go into exile at Salerno. There he died May 25, 1085.

Thus passed away Gregory VII, "vicegerent of God," prince and pope judge and jury." *Idem* p. 55.

This woman is represented as being drunk with the blood of the saints and the blood of the martyrs of Jesus, as this woman was now drunk of this blood, hence this time referred to in the 17th chapter and sixth verse, must be subsequent to that long period of persecution and blood shed of which Christ refers to in Matt. 24: 21. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," which harmonizes with all these other texts referred to, and these above experiences of the people of God.

Then again it follows that period where the inhabitants of the earth have been made drunk with the wine of her fornication, v. 2. Also for all nations have drunk, so she became the hold of every foul spirit (not one left out) and the cage of every unclean and hateful bird, chapter 18: 3. So we may go back of 1798 for all nations take in Babylon etc.

This woman is spoken of as the mother of Harlots, see Jer. 22: 26, your mother that beareth thee, and there is only one mother to this family and the rest are daughters. There have been several rebellions in U. S. but when I say the great Rebellion we all know what that means, as there has been but one of this kind, as we all know the mother is older than the daughters.

Rev. 17: 5, 6, "And upon her forehead was a name writ-

ten, Mystery Babylon the Great, the mother of Harlots and abominations of the earth.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

Now the Lord tells us in unmistakable language so we may see clearly what these terms mean as here used by the Lord.

We all know that it represents unlawful relationship between two parties, but we will see how the Lord uses the term. Jer. 2: 12, 13, 20, 27, 28.

"Be astonished, O heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.

"For my people have committed two evils: they have forsaken me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

"Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth; for they have turned their back unto me, and not their face; but in the time of their trouble they will say, Arise and save us.

"But where are thy gods that thou hast made? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah," for thou hast played the harlot.

Those who turn away from their Creator the only object of worship and worship the idol gods stock and stone, v. 27, and forsake the fountain of living waters and make broken cisterns that can hold no water are playing the harlot. This is an unlawful connection with these false gods. We can't say they must know God first then go away from him to play the harlot for Tyre is spoken of in Isa. 23: 17 as committing fornication with all the kingdoms of the world, also of being a harlot, and we all know she was a very ancient city and did not know God. Joshua speaks of her 19: 29. But listen to God's denunciation of the wo-

man the mother of Harlots and if she should happen to be the mother of the church of Rome as she belongs to this family we would violate no text of scripture, see this woman is not only the mother of harlots but she is **MOTHER OF THE ABOMINATIONS OF THE EARTH** and still we have added to the above **DRUNKEN** harlot, but still further she is charged with the crime of having made the inhabitants of the earth **DRUNK** with the wine of her fornication (Her false doctrines) but also not only **DRUNK**, but **DRUNK** with blood. But last and not least but the most terrible of all she is represented not as being only a harlot but a harlot, mother of harlots and the abominations of the earth and with making the inhabitants drunk with the wine of her fornication, but also of being **DRUNKEN** with the blood of the saints and with the blood of the martyrs of Jesus, and as we have said while there is just one mother there are many harlot daughters, so there is just the one City that is represented by this mother, who gives name and character to this whole family, and stands at the head, or it is the first of these **SEVEN** successive kingdoms over which she sits as a ruling factor inspired by the spirit of her companion or rather was the human instrument to carry on his deceptive and cruel work in the earth and these daughters had not been adopted into her family till they fell which was occasioned by them rejecting light and the truth of God. This woman deceives all nations by her soceries, Rev. 18: 23, and in her was the blood of all that was slain on the earth, thousands before Rome existed were slain.

This is an eternal truth in all ages and in all time that the rejection of God's message will result in a fall in the loss of the spirit and power of God. So the rejection of that message set forth in Rev. 14: 6, which grew out of that long chain of Prophecy in Daniel 8th and 9th chapters like all God's important moves in the world resting on his pro-

phetic word, the rejection of which would call for the second message, evidently against her adopted daughters, but the same family.

Rev. 17: 7-10. "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book, when they behold the beast that was, and is not, and yet is."

"And here is the mind which hath wisdom." "The seven heads are seven mountains, on which the woman sitteth."

"And they are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

Now he commences with the beast to explain it so we will listen to every word he says. The beast that thou sawest WAS the same beast that the woman was riding upon and at this point of time now in this wilderness state where the Prophet had been carried. It is said this same beast was, that is, existed in the past, before this specified time now present, but now it is not. What put it out of commission, what brought about this condition? The deadly wound, chapter 13: 3, put him in the wilderness, so now he has enough to do to nurse his own wounded head and for the time being is laid up and cannot sally out and make open war upon the people of God, and so must content himself till his wound is healed, then he will come forth from his desert place or bottomless pit. We have seen that this word means a place of disorder, confusion, darkness, a condition of chaos. . . The Bible use of the word abyss (deep) refers to the world in a state of disorder and chaos. Gen. 1: 2. No one can question for a moment but what the

civilized world especially the papacy as that is the subject here was in a chaotic state or anarchy and confusion at the time of the French Revolution when Atheism the ruling element in France at that time rebelled against the papal tyranny and oppression of the ages that had ruled the world so long that the people could not endure it longer and so she had become so unpopular that people dare to speak out against her misrule and despotism, and so this wild human nature not tamed by the spirit of God that had control of France, attempted to overthrow it by the force of arms by the power of the sword and so met them on their own ground by the use of their own wicked tactics. So this move was symbolized by a beast from the bottomless pit, Rev. 11: 7. And well might it be for the most demonical spirit and wickedness manifest that demons could invent and wicked men execute, surely no one can deny but this was a Great Controversy.

So we see from this expression "out of the bottomless pit" means a satanic origin, the character and spirit of satan. Not satan himself, but the instrument that satan is now using, viz: the beast and woman. Satan you see and Pagan Rome in this line of prophecy are definitely represented as the Dragon. This beast comes up out of the Pit which means of a satanic origin and character, all originated and instigated by satan himself, as the Dragon (Satan) gave his seat and great authority, to the beast, Rev. 13: 2. And you see those who worship the beast worship the Dragon, v. 4. According Rev. 17: 11 the eighth head or this same Papal beast comes up the second time (and has existed before as one of the seven heads) after his deadly wound was healed is more emphatically satanic in its origin and character than it ever was in the world, before, and as we know what it was before, we can guess pretty close what we may expect of it when it comes forth from its lurking place.

We see that it was in the Revolution of France that gave the last blow to that existing head (the Papal) and introduced another head (the sixth), which was a head or condition of the Ecclesiastical world, and as that Revolution in Europe shook her from center to circumference so we may look in the present upheaval for another change, the introduction of the seventh head which continues only a short space, then next "the beast that was and is not and is about to come up out of the abyss and go into perdition." Revised version, He is the eighth and is of the seven, so the beast head which is now about to come is one of these seven that lived and acted his part as one of those heads but now when he comes he will make the eighth so this eighth head is this same beast with the wound healed as he existed before hence he was then at that time one of these seven heads and we will yet show he was the fifth head as we have spoken of this beast that is about to come up out of the abyss indicates to us that there will be a similar condition in the world at that time to the French Revolution, then will be the time when Rev. 16: 13, 15 will be fulfilled. . . "They are the spirits of devils working miracles which go forth unto the kings of the earth, and of the whole world to gather them to battle of that great day of God Almighty." This will introduce the eighth head while this present Revolution will introduce the seventh evidently.

Evil spirits seem to have special control. There will be a manifestation of Satanic wonder working power world wide, such as had never been seen before. Rev. 13: 13, 14. Under the eighth head.

2 Thess. 2: 8-12. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

"Even him whose coming is after the working of Satan, with all power and signs and lying wonders.

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie:

"That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

So we see just before Christ comes there is to be another Revolution evidently against despotism, and here again in this last Revolution we will expect this eighth head of the beast to come forth to rule, control and govern, but you see in one hour or a very short period, he is thrust to destruction.

"These ten horns (Kings) receive power one hour with the beast, Rev. 17: 12, "For God hath put it in their hearts to fulfill his will, and to agree and give their kingdom unto the beast, v. 17. This helps us to see what the bottomless pit or abyss means, the way it is used, its connections with these events. In this last one we see clearly the broken up condition of society and the chaotic state of governments. Now look in the French revolution we have the introduction of the sixth head and in this last one The Battle of Armageddon the eighth head or a little before that time. Is it too big a jump in logic to conclude that this present revolution will introduce the seventh head, which endures but a chort space, and that eighth head or condition brings this last great fray? This head is the time, when that great peace cry is given to the world under the Pope who will be the great mediator in settling this war. The distinction between the church or people of God and the secular governments of the world is not always kept clear since the days of Christ before that time the Jewish people were

taken as being the embodiment of his people and those outside were Gentiles or heathens, so the distinction was clearly marked, but since the days of Constantine who professed the Christian religion the two were more or less mixed together this was especially true after about two hundred years after Constantine when the Roman empire was broken into ten divisions for some of the Official Titles of the Emperors were about as presumptuous and as heaven daring as the Popes themselves, such phrases indicate it "Head of Christendom" Defender and advocate of the Christian Church. Temporal Head of the faithful and yet there was a plain distinction which they all understood at that time and so recognized from the least to the greatest and of course none of the true officials would allow them to go contrary to the Pope's opinion or decrees. We should say even the rulers themselves often subject to the whims and fancies of the great head of the church, so with a strong arm of influence he would excommunicate and depose Kings and there was often rebellion led by some of these secular rulers as we have seen in Europe, and yet they were not united under one universal head or secular government as they had been before Rome went to pieces when under one universal monarch only as public opinion held them, which gave the Pope of the church so much authority.

This a federated world church using all her influence she could exert and often this church by holding together she was able to lay her heavy and cruel hands upon even kings and rulers so we have seen that the Devil who believes in a federated world empire has worked from Noah's day down to the present to that end but God has saved the world from that tyranny and oppression from the days of Babylon by overturning overturning and overturning; so Rome was the last of these universal monarchies or secular Kingdoms, and when he broke that one up, he gave us to

understand in the most forcible language that no power on earth can unite them. They are described as being composed of iron and clay so they will not fuse, they will not cleave one to the other.

That divine decree so far has proved true that these broken fragments can never be fused into one universal kingdom. If it is clear what this woman represents, it will be an easy matter to find what these heads mean. Rev. 17: 18. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

Now is his interpretation true, if so put it down? What is her name? Babylon, 17: 18. What is the name of the city the same as the woman's name, Babylon, chapter 18: 2, 10, 21.

All agree then if that woman represents all the idolatry and false religions of the world, then we would expect the pagan religion would have quite an important place in it, and give name to it as it is first, Ecclesiastical Rome also, or the BEAST religion second, and also the APOSTASY in the PROTESTANT religion third, Rev. 16:19. "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." So this answers exactly. Next we will see what the record has to say about this division, chapter 16: 13 14. "I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophetand they work miracles and go forth to the kings of the earth and the WHOLE WORLD." This you see embraces the whole world religion so this is the federation of all the religions and they all agree to go to their own several divisions and give their message so now we have found all three of these are now united and make up this woman, before she the city is divided so we can never say the woman means only the

beast religion, or only the dragon religion till after this division is made, but means all the false religion of all the world.

It will not be a hard job to decide where these heads belong if Babylon is the Woman she claims to be she fits the record perfectly in both age and time when she first appeared with the great grandson of Noah Nimrod the great. The beginning of his kingdom was Babel Mar, Babylon so she is old enough to be mother of all and her character fits the specification as perfectly as the name does. All that this woman is accused of harmonizes perfectly with the character of her companion who was a murderer and claimed to be God. She claims the same. "I am and none else beside me." Isa. 47: 8. She is the mother of Harlots not a mother, so she existed before her daughters or any other harlot. This cannot apply to Rome for Israel and Judah were harlots long before Rome existed. We found this woman not only the mother of harlots but the mother of abominations, so she is the first, hence, she existed before Daniel, for he speaks of the abomination of desolation and Christ refers to it so it cannot apply to the Roman church for she is not old enough to fill the bill, and this woman made all nations drunk on the wine of her fornication. Rome was not old enough to fill the record here but Babylon is, so we see Rome does not clear the record and give us a good abstract title to this place, but Babylon does. Who will say this is Rome with all these facts before him? But remember Rome is a prominent part of this woman as this woman includes all the false doctrines.

If you are determined to go ahead on that same line of inconsistency you can prove the daughters are older than their mother, but we see Rome is one of her most cruel and wicked daughters and hence is included in this woman city belonging to her family and hence what she is guilty of this family is responsible for. In fact this woman is

identified with Babylon in all her boasts, assumptions, ladyship and in purity, see she says I sit a queen, I rule over kingdoms with my companion and the world is ours, "For whosoever the children of men, beasts of the field and fowls of heaven dwell I am," so it hath been given to us. Isa. 47: 7-13, "And thou saidst I shall be a lady forever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

"Therefore hear now this, thou that art given to pleasures, that dwellest carelessly; that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. See Rev. 18: 23 reads the same.

"For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge it hath perverted thee: and thou hath said in thine heart, I am and none else beside me.

"Therefore shall evil come upon thee; thou shalt not know from whence it riseth: mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know.

"Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

"Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee." Isa. 47.

"So we see Satan has worked from the days of the Tower of Babel to fuse the nations of earth in the furnace fires

of war into one great world kingdom. Well we have said we believe in a federation, but not a federation of the nations, so as to make but one, but a federation of the religions of the nations, and so we have today signs of this coming event. We see them everywhere in the churches, Christian (Protestant and Catholic) Pagan, Heathen, Mohammedon, Buddisonism and all, and will unite on some general principles.

We see in the churches federation the breaking down of the differences, rather the ignoring of the differences, and the uniting to carry certain ends some of which are commendable. This same thing has honeycombed the world, so we see a uniting of all the relations of the Christian, heathen and all, so we will see the fulfillment of Isa. 8: 12.

"Associate yourselves, O ye people, and ye shall be broken in pieces and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

"Take counsel together, and it shall come to nought; speak the word and it shall not stand; for God is with us.

"For the Lord spake thus to me with a strong hand, and instructed me, that I should not walk in the way of this people, saying.

"Say ye not, a confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

"Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." These scriptures of course apply especially where God's people live.

Then they will be in a condition to wield their scepter over the world in this federation as was done by Rome, especially in the Tenth and Eleventh centuries.

There is no question but what these heads represent kingdoms for it said in v. 9, these seven heads are seven mountains and the seven mountains are seven kings and

Dan. 7th chapter, 17, 23 explains that very clearly to us all that the fourth beast (King) is the fourth kingdom and the word mountain also signifies a government, and with this divine interpretation viz., kingdom, surety is made doubly sure that these represent seven different forms of governments. These symbols are here multiplied so one is presented to symbolize an other, so we cannot make a mistake, hence we have the symbolic points of all three into one, covering a kingdom or empire perfectly, nothing left out.

It is clear that these seven heads are successive heads from the language itself, as he says five are fallen, at the point of time where the prophet stood, and one IS that is the sixth and only one at that time in existence, and the other (the seventh) when he cometh he must continue a short space," v. 10, and any position that would make this Papal Beast the seventh, must be wrong for that has continued longer than any other head.

Some say that we must commence with Egypt, Assyria and Chaldea (or Babylon) Medo Persia, Greece and Pagan Rome, making six, so that would make the Papal Rome the seventh, which can't be. Neither can we put in U. S. for these are not minor kingdoms but world kingdoms.

This statement of the angel that the seventh continues a short space is fatal to any interpretation that makes it the Papal head. Egypt did not persecute the people of God and were not a persecuting nation till the Assyrians usurped the throne, Isa. 52: 4, and we have shown that the Assyrians' religion was borrowed from Babylon their mother country. This king of Egypt did not know God, Assyrian king. He said himself "I know not the Lord, neither will I let Israel go." Ex. 5: 3. Until this king assumed the throne, they just regarded those who differed with them as unclean. They allowed Jacob freedom in raising cattle which was an object of worship with the Egyptians,

but this king who carried the Babylonian idea of worship, commenced promptly to persecute those who differed with them. Now we go on with the study of these seven heads and we see these seven heads belong to the Dragon Beast Rev. 12th chapter, as well as the Papal Beast chapter 13; but as the Dragon used Heathen Rome and waited to put to death the Child Jesus as soon as he was born, and so we have some of the heads belonging on the heathen side of the line that separates between the Christian world and the heathen world, or the secular and the Ecclesiastical. The dragon is called that old serpent the devil, and Satan. This is true as one of these seven then revives after that deadly wound is healed and that makes the eighth and this is the Beast himself, so the first time he appeared could not be later than the fifth for when the sixth head exists it is said the beast was and IS NOT, now at that time, then another head comes which is the seventh before the eighth, (which is the beast), therefore, there must be two heads between the first existence of this Beast and the second existence. Read again, verses 8-12, so we see that papal Rome, the Beast is the fifth head just as sure as the eighth head is the Beast which is papal Rome revived, and just as sure as Papal Rome was an Ecclesiastical power exercised over or through secular government, so will the revival be the same thing over and it may go as far as to restore her what might be called her territory or papal states, and this war might close in giving her some territory, however, that is in the future.

We see the sixth head is not ESPECIALLY a persecuting head for the true pure woman had got out of the wilderness and the doctrine of religious liberty, was set free by the reformers and had such mighty influence on the nations of the world and the sentiment against religious persecution had grown and become so strong that they did not dare to follow that same old bloody path, yet her doc-

trines and principles were all the same as ever, and she will be ready for her bloody work as soon as times change the sentiment of the people.

We are told that there was no intention on the part of France to meddle with the spiritual authority of the Pope. But they determined to destroy the temporal power of the Pope and so the Directory ordered at once General Berthier to march on Rome 1798. This they did and they quickly surrendered and a noted one of the leaders of the Democracy drew up an act by which the people declared that they resumed the Papal states sovereignty and constituted itself a republic. So these papal states which occupied the center of this peninsula of Italy was declared free from the sway of the Pope's holiness which we are told "was the worst governed in all Europe." He was asked to abdicate his temporal sovereignty but replied, This he could not do

Vatican page 86. The Neapolitans recovered the Papal States for the pope in 1799. They were retaken by the French in 1800, restored to Pius VII in 1801, and again annexed by Napoleon in 1809. The pope retorted upon his despoiler with a bull of excommunication; but the spiritual terrors were among the least formidable of those then active in Europe, and the sanctity of the pontiff did not prevent Napoleon's soldiers from arresting him in the Quirinal, and carrying him as a prisoner to Savona. Here Pius VII was detained for THE NEXT THREE YEARS. THE ROMAN States received the laws and THE CIVIL organization of France. Bishops and clergy who refused the oath of fidelity to Napoleon were imprisoned or exiled; the monasteries and convents were dissolved; the cardinals and great officers along with the archives and the whole apparatus of ecclesiastical rule were carried to Paris.

By the final act of the Congress of Vienne 1815 the papal states were re-established. But to hold them from

their iron grasp was no easy task but the Lord's hand was in it and they had to give them up and yield at last.

Then in 1847 Pope Pius IX ascended the throne and the people again demanded the restoration of the Republic, of the papal states, and at one time when the safety of the palace and life itself was in danger by about twenty thousand troops, he made a fair promise but failed to keep it, then in 1861 Victor Immanuel II was declared King of Italy, but the Pope refused to recognize it and so he tried his hand on an excommunication of these usurpers as one of his predecessors had done but all to no avail, but it was finally settled in 1870. This was practically done 1798, viz., a Republican form of government given to this territory.

This question was left to the people contrary to the long established principles of that church, who believed in the divine right of kings so out of 167,584 votes there were 133,681 for and 1,507 opposed, still the Pope and his few friends resisted for a time but Victor Immanuel soon overcame them and took possession of Rome September the 20, 1870 which settled it for the time being. Remember this was just a very short time after they had voted infallibility to the Pope, so we see an over-ruling providence who showed his disapprobation on that memorable morning that grew so dark August 17, 1870, that his Holiness was not able to read that wicked and God-defying instrument. The very heavens thundered forth God's displeasure and so in a month the last vestage of civil power was wrenched from his cruel grasp.

It was this movement in favor of popular government that dethroned the Pope and lost to him his temporal power. You see he claims to be Lord God the Pope being the vicerent of the Son of God. The thought is inconsistent and incompatible with a republican form of government, so he resents it and all his subjects which are found in every

nation, and so ever since he regards himself as being imprisoned and longs for his original freedom and so he is determined to regain it, and destroy all that Protestantism has done.

But it is evident that all Europe has lost sight of these things, but God foresaw it and has given us a photograph of this very thing, in the beast that was and is not, and is about to come out of the Bottomless pit. That is that broken up and chaotic condition of the world and society, as it is now, and must strike every man with fear, looking after those things that are coming. God keeps a record an account of all nations, as with all churches and individuals and the day comes when he closes up the books, for it is written, Acts 17:26, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." And so they must stop for God calls a halt and the next thing is the ministry of his judgment. So we see from the ground we have passed over and the conclusions we have drawn, that we may look for the rise of the seventh head to come out of this present conflict and awful broken up condition of Europe, after the same order of the French Revolution, only ten-fold worse, and that will not be a persecuting head, or it would be called, the beast, as the restraint is there removed from this beast, the wounded head all healed during this short space ready to be fully revived in all her original deformities. When the eighth will appear there is one thing that gives force to this idea of the restoration of this persecuting power in Rev. 17: 13 where we are told these ten horns (kingdoms) secular kingdoms of Europe give their power and strength to this beast (papacy) which is the eighth head. Horns of an animal are the weapons that they use in war or in a conflict with an opposer. So this wounded head being healed he can now use his horns for a beast

with a deadly wound on the head would not be very dangerous especially if it was in his head. So this beast was quite peaceable and docile with this deadly wound and was not able to set up and put down kings as he had been before, as he himself was taken captive, Rev. 13: 10 in 1798 and so is in prison longing to get back where he was so he will be able to use these secular governments as he once did notwithstanding his subjects are just as many and scattered through all these kingdoms ready for his work as soon as he regains his lost influence and the 7th head or condition of this world will be his convalescent state which will heal the wound.

These changes are always gradual like the mystery of an iniquity which Paul speaks of as it began to work in his day, and it took it years to become developed and organized, so we expect the eighth head of the beast to grow and develop at least through this period of the seventh head, evidently under the coming peace and safety proclamation which will be fulfilled during this time. But you brethren are not in darkness that that day should overtake you as a thief for when they say peace and safety then sudden destruction comes." This takes place just before the end.

We see the last head of this many headed beast appears just before plagues begin to fall or shortly before probation has closed so between that and the appearing of Christ, there is to be a final experience of the church just before the destruction of all these world kingdoms.

We might think at first glance that this woman had nothing to do with the beast of Rev. 13, as she is not represented as sitting on it in this scene, but we have already identified this beast in the 13th chapter with the beast in the 17th chapter. The beast restored is this same Papal Beast in the 13th chapter. You see the beast in the 13th chapter has seven heads just the same as in the 17th chap-

ter and do the same kind of work, and if they do not represent one and the same, then we would have two sets of seven heads or kingdoms, which would be fourteen and one set on which the woman never sat and one of which the Lord has given no interpretation or clue of an interpretation, which would be incompatible with his principles and rule laid down in all these twelve different chains of prophecy so clearly explained. Hence it is the same. Further it is said "that these seven heads are the seven mountains on which the woman sitteth, v. 9, and these heads being the same seven in the 13th chapter as the 17 chapter, hence she sits here on this beast in the 13th chapter as he has the heads just the same where she sits. Then again the dragon you see by this same reasoning has these same seven heads.

This beast in v. 11 is the identical eighth head and as the eighth head is one of the seven so one of the seven heads is the beast himself. Then you ask which one of the seven which was restored or lived the second time, or came on the scene twice, but being described as not existing at one time in some sense of the words viz., THE BEAST WAS AND IS NOT (at that view point) when five had fallen. Hence it must apply to one of these five that had fallen. It could not be the sixth for it did not show the beastly character for then it would have been called the beast, but instead, it was spoken of as though it was dead inactive, viz: The beast that was and is not. It could not be the Seventh revived for at this time the seventh had not yet come and could not be called the eighth. This eighth was a revival of that one that got a death blow AS IT WERE and reduced to a condition that is said to be IS NOT or in the condition with a deadly wound on his head and the eighth head being the second time that that condition or beast exists would be the beast with a wounded head, healed so we see this eighth head is the Beast with all his deformities in his original

power, strength and glory with his head wound healed. Hence we are confined to one of these five fallen heads for the original beast and if one of these five is a beast or one of the heads (kingdoms) so are the other four, and we are not at a loss to find them in prophecy and history, so we have Babylon, Medo Persia, Grecia and Pagan Rome, then the Papal beast makes the five that are fallen. So now we will follow this subject into the 18th chapter. The last verse of the preceding chapter we have the mystery of the woman explained, the very thing that this Angel said he would do v. 7, and does this in the same way that he explained the Heads, which had already been explained by the word of God, so he says (that "the woman that thou sawest is that great city that reigneth over the kings of the earth, and we have already seen this city (woman) DIVIDED INTO THREE parts, chapter 16: 19. They were once united in going to the kings of the earth, 16: 14, but now under the seventh plague v. 19, they are divided, something happened in this war, and those three parts are called the dragon (the heathen religion,) the Beast, the Catholic religion) the false Prophet, (the Spurious Protestant Religion,) hence it takes these three combined to constitute this City woman, therefore, it will not answer the facts in the case to say before she is divided into these three parts to take one of these parts (the Beast religion) and say that is the woman to the exclusion of the rest. So you see this confirms us in the belief that this woman commenced her reign long before this beast existed clear back, yes, back far enough to be the mother of the harlots Samaria and Jerusalem, Juda and Israel and their Abominations, see Ezekiel 22: 2.

But as we have shown this woman includes all the idolatrous worship and false religion of the world from the great head of the human race down to the close, but after having shown this great stream of false religion had its

rise in Babylon and as we come down we find Medo Persia poured in an additional stream of idolatry, then Grecia and Pagan Rome likewise and so thus far we have an accumulation of all the Heathen religion up to this time, John's time, and the next addition to this accumulation of corruption is Romanism which is little more than Baptized Paganism having many of the outward forms and ceremonies of the Christian religion. Then the next is protestantism with some of the forms and counterfeit institutions of the Roman church, so we see this woman includes everything, every branch and form of religious worship which is propagated by this woman, the companion of Satan his church, his people, his family, his children, that reject any light or message that is based on God's word. So here we have these three principal parts that constitutes this city woman, analyzed. We can now by figures of speech, viz., where a part is used for the whole, take one part, especially the main part and speak of it as the whole city, so with this thought before us we look at the 18th chapter and after stating her fall and the results of the fall, v. 2, viz., she becomes the habitation of devils, etc, which are the reasons for her fall, viz., v. 2, for she had made ALL nations (means Babylon, China, Japan and all) drink of the wine of her fornication which is her false doctrines and God's people are called out lest they receive of her plagues v. 4 which comes in one day, v. 8. Day means a period of time, maybe longer or shorter. If a prophetic day is meant then this means a year. It is seen that God can't endure it any longer, she has reached the bounds of her habitation and he calls her to an account as her "sins have reached to heaven." V. 5.

Risking repetition let us go back and look at this chapter from another angle by a little different statement of the facts so to make sure that not a single point shall be left uncovered. THE FIRST THING the angel says come hither,

I will show you the judgment of this woman. First change your present view point of her, SECOND, I will show you the judgment, etc. This brings us to 1844 this side of 1798.

THIRD, so he carried John to the wilderness condition of the woman and beast to do this. FOURTH, He proceeds to give us the character of the woman. FIFTH, promises to show him the mystery of the woman the beast with seven heads and ten horns that leads up the judgment.

Evidently she is a counterfeit of the first one. This is too plain to be denied. The angel promises to explain the mystery of the woman and the beast, the seven heads and the ten horns, and if he keeps his promise he will explain the mysterious part. But if there have been any interpretations given prior to this of any of these symbols it is likely he will pass them over so we see we are not left to our imagination to figure it out for he says he will show us the mystery that includes the judgment.

It appears plain from following these symbolical chains of prophecy that where there is another symbol presented or even a chain of prophecy covering the same ground, it is always given to reveal a different feature or an additional thought that was not and could not be made plain in the preceding symbol. Like the case of the Leopard with four heads in Dan. 7th chapter which only represents Grecia after being divided into four divisions but nothing to represent the first king and could not in the symbol employed represent both the divided and undivided state of Grecia. If only one head had been given to the Leopard it might represent Grecia under the one King, viz: Alexander, but we see the Goat more naturally can represent both, having the first horn broken, then four coming up in its place while if we would say one head was broken off and four coming up in its place, would be a figure, but not of the most fitting nature, and then to have introduced the Goat into that chain along with the Lion and bear etc.,

being of such a different character would not appear to say the least as good taste, so the Beast of the 17th chapter being the same as the beast of the 13th, must show some additional thought to that of 13th, viz: Its existence and then in a sense its non-existence or loss of its civil power and then again its second appearance or its regaining of that power or its dominating power showing itself the second time for a period just as it had manifested itself once before. Then here are the seven heads explained to mean seven successive kingdoms as only one existed at a time, and in this symbol the woman is seated on the heads, on all of them but only one existed at a time. Therefore, she sits on the first one to the last and so she directs all these seven kingdoms and all these seven kingdoms carry or support her and two of these heads are the same beast, union of church and state. It is clear that the eighth is the beast restored hence the beast restored is the same old beast that once dominated the Christian world once before, hence he constitutes two of the eight heads, or church conditions.

The following is the angel's explanation, "The beast that thou sawest. . . Rev. 17: 8. The beast with the woman on it in the wilderness and John had to be carried into the wilderness, v. 3, to see this sight. Something he had never seen before. He had seen the Leopard beast coming up out of the sea before he was taken into the wilderness. Rev. 13: 1, 2. And this he shows to be the same beast, hence there is something additional to be made known by this new sight. Now see. "The beast that thou sawest WAS," v. 8, hence he had existed before this time, before this wilderness state or condition IS NOT now at this time, but where was he at this time? In the wilderness. What does this phrase mean? The angel did not explain it here for it had been made plain before. It was spoken of in chapter 12 as a familiar term. Also see Lev. 16: 21.

Send him (scape goat type of Satan) away by the hand of a fit man into the wilderness. Now where do they put Satan when they bind him? "They cast him into the bottomless pit." What is that said to mean that when this world is made a wilderness for the thousand years, so it is a place where he is bound, limited or curtailed in his power to carry forward his work. Now remember while in this condition, wilderness state he is still alive he cannot carry forward his work and so it is said he IS NOT, present tense. Something happened him because he WAS and now he IS NOT, at the very time when he and the woman and John were in the wilderness. The angel says when they behold the beast that WAS AND IS NOT, YET IS, or shall come, R. V. v. 8. So you see he was not entirely dead. What had happened? One of his heads AS IT WERE was wounded to death. Notice the phrase AS IT WERE not that it killed him, Rev. 13: 3, for it is said he had a wound by a sword AND DID LIVE, v. 14. So that did not end his life. What brought him into this condition? This wound by a sword (secular powers). "He that leadeth into captivity shall go into captivity, and he that killeth with the sword shall be killed by the sword." 13: 10. This shows what happened. The sword had been used upon him and put him out of commission, curtailed him in his power, disconnected him with the state, took away his temporal power his territory, lost use of horns.

When did this happen? In the French Revolution, 1798 This was a gradual work from the days of the reformation but this was the final blow that finished it. So when he lost his grip on the state he is said to be as this phrase implies IS NOT for a wild beast here in the scripture means the union of church and state as we have shown. This beast in the wilderness is the same old beast that WAS but has lost his civil power and is further along in his development is all the difference He now is nursing his

wound and so driven into the wilderness. But he will come up out of this condition, see v. 8, and shall ascend out of the bottomless pit or wilderness and go into perdition. Not that he ascends out of a real death state, for the word implies that he is still alive and capable of ascending also implies the consuming of some time. This looks like the healing time of that wound. So when he gets out of that state he will be fully restored with all his original power and authority and this will be brought about by these ten kings of old Europe giving him their power and strength unto the beast, v. 13, also their kingdom, v. 17. Then he will be independent, released from captivity, a prisoner no longer.

FIRST, we see the scarlet beast is the same old beast as the Leopard beast which WAS SECOND, "IS NOT, YET IS," is still the same. THIRD, He shall ascend out of the bottomless pit, wilderness, is still the same old beast. FOURTH, shall go into perdition. A world power or church. So this beast in some form which we will show that it is in four different states, conditions or forms) continues to the close. The beast and heads are the same, as every beast must have a head. Five are fallen and one IS, that is, the sixth (and that answers to the beast that IS NOT and YET IS) and the other is not yet come and when he cometh he must continue a short space. V. 10. And the beast that was and is not, even he is the eighth, and is of the seven (one of the seven). Now which one of these heads was he looking at? Not at the five that were fallen, nor at seven and eight they had not yet come but at the sixth that stood before him, then when I show the sixth head belongs to the sixth beast it will be settled that he was looking at the sixth beast or the one in the wilderness.

Here he says five heads are fallen and one is and the other had not yet come which is the seventh. And the

beast that was and is not, even he is the eighth. Here the eighth head and beast are identified as one and the same, and also the eighth head or beast is identified with one of the five fallen heads so we have two heads out of the eight that are called beasts. Just so sure all the rest are beasts. If one of these five fallen heads is a beast then by parity of reason the other four are beasts. They may be of a different kind or they may be a different form of the same kind. Now we accept of the angel's explanation of the beast which Daniel says the fourth beast is the fourth kingdom, and the mountains are so explained to mean the same and the angel explains the heads to mean the kingdoms and the horns the division of these other kind of kingdoms, great kingdoms. So we see the eighth is a beast and one of the five of the fallen is a beast and the sixth the one that John saw in the wilderness state was a beast (somewhat curtailed in his power) then who could say that the seventh was not a beast though wounded a fully developed beast (papacy) a beast all the same. So we have shown that the last four of the eight heads are ecclesiastical (beasts) governments or four different states or conditions of the papacy which is the cause of four different conditions of the world's religions. FIRST the papacy during the 1260 years, SECOND, the condition after the close of the 1260 (1798) or after the French Revolution between that and the next revolution. The present war. THIRD, From this Revolution to the final restoration of the papacy. FOURTH, which brings another Revolution, Armageddon.

Then the ten kings representing ten Kingdoms must be of a different kind of kingdoms than the seven as we have seen, evidently the same kingdoms occupying the same territory as the ten in Dan. 7. These ten kingdoms mean the same as they are the same in character, but not universal kingdoms like the four preceding world kingdoms, but a

plurality of minor kingdoms existing all at the same time, for they all join together at the same time to make war upon him that sat on the horse. Rev. 17: 14, 16, 17.

But the seven kingdoms or heads are what we have called universal kingdoms or world kingdoms, yet not absolutely universal kingdoms but so considered. But as there are only four universal secular kingdoms, hence these seven or eight must include more than that and as we have seen that two of these heads of the eight are the Beast which is an ecclesiastical beast must be ecclesiastical kingdom and a world kingdom at that, and so it is able to dominate the Christian or ecclesiastical world, "all kindreds, nations and tongues," Rev. 13: 7 and the the head the one to come which only continues a short space must also be an ecclesiastical kingdom for there is no room for any more than the four universal secular kingdoms, hence all these last four must be ecclesiastical world kingdoms and these seven heads must be WORLD kingdoms or otherwise we will get them mixed with the ten horn division kingdoms which exist all at the same time, which would be confusing. So you see if these four secular world kingdoms are not a part of these seven kingdoms, then we have to look for four more ecclesiastical world kingdoms somewhere. Now notice the record don't say ten kingdoms are going to arise for they have already risen. They have stood there for years for the record says, the ten are, at that time ten kingdoms, and so they were in the days of Pagan Rome. Rev. 12: 3; 17: 12. There may be more or less than ten but there are a plurality of them and they occupy the same territory where the ten horns of Daniel occupied where the people of God are, and hence brought in contact with them, so in giving the history of God's people we have a sketch of these nations, but says one they have received no kingdom as yet. Notice, but they receive power as kings one hour with the beast now they have got what they had not re-

ceived before. What was it? POWER as Kings with the Beast, so he has had something to do with their kingship, not that they were not kings before but here was a power with the Beast they had not yet got, and that comes with that same power that comes to the Beast and that comes to the Beast and that comes from the subjects of the Beast who are scattered all the way through all these ten (horns who give their power to the beast, 17: 13) kingdoms; these ten (I call them division kingdoms) kingdoms who are now so great as to have the balance of power in their own governments in their own hands and so elect men of their own order to places of authority and so legislate and make laws characteristic of their religion, which is the sentiments of the Beast itself. Then these ten kingdoms turn around and give all their power unto the Beast this ecclesiastical kingdom, these ten different kingdoms or nations having one mind simply because their subjects have been taught by the beast and so they give their power to the beast, also their kingdom, v. 12: 17. They are evidently secular nations for we could hardly speak of them if they were simply ecclesiastical organizations instead of secular nations. Then why did not this one explanation suffice for the other, because there were some things to make it plain must be added. What was added? You say the waters represent secular nations and the heads represent kingdoms or nations all the same thing, then why give us two sets of symbols in this one chain of prophecy to represent the one and the same thing. There is a break a separation made by the angel both in the vision given and the explanation. Hence there must be a divine reason for this and so we must recognize it in our conclusion, if not, we will have no certainty of being right, hence, these heads mean something additional to the waters just the same as the goat in Dan. 8 means more than the Leopard in Dan. 7. The Beast like the ten kings had been explained as far as

his chronology and identification is concerned in the 12th and 13th chapters of Revelation and here we have his history given and explained clear down to the close where he goes into perdition. The very first thing referred to is the woman and that is the last thing in the symbols explained. Now notice, what is it, v. 18, the woman which thou sawest is that great city which reigneth over the kings of the earth. If this is not a fallen angel then we know this woman is that great city, and so he fulfilled his promise to John. What city is it, why not give her name? "And the great city was divided into three parts and great Babylon came in remembrance before God." Rev. 16: 19. "Alas, alas, that great city Babylon, that mighty city," 13: 10. Thus with violence shall that great city Babylon be thrown down, 18: 21, and this woman's name is Babylon the mother of harlots. This woman you see then is that great City Babylon. Shall we take the angel's interpretation or shall we go ransacking all history and continue to cut and try and hunt and fit or take just what the angel said: It is Babylon. Then in chapter 18 shows her judgment. You think Rome fits this and of course she does because she is a part of that very thing, and was guilty just the same as Babylon. Remember Rome adopted this great body of this idolatrous religion that came down from Babylon, this heathen religion. The fundamentals of their forms of worship were just baptized into Romanism and become their forms of worship so you see the proper name of it is Babylon. You see you can't separate a City and the people who constitute the city, neither can you separate the City from the character of the people or principles by which they are governed who live in the City for that is the thing that decides whether the City is good or bad. So now we have it fully defined that these characteristics; this idolatrous worship this lewd woman had her origin in Babylon, and that was the

first nation on which she sat and directed it and in return she supported her. Why change her name, why not allow the angel's testimony to settle it? Now mark to start with, back at Babylon this woman represented the heathen religion alone clear on down to the Christian era, then she began to take in the false and counterfeit worship and institutions of Christianity then still further down this side of the reformation and then as Protestants began to change and began to repudiate the pure principles of Protestantism and gradually go back, so she took on that apostasy. So now we see she is made up first of pure heathenism, second Romanism, Third of all of the apostate Protestantism whatever it might be named the dragon the beast and false prophet, Rev. 16: 13, 19. Now we have seen when this great city is divided into three parts, you find she is composed of Heathenism, the Beast and the false prophet. Then we can understand how this woman was Babylon proper at first, all heathen, no mixture of fallen Christianity, so we see how they may destroy her (Heathenism) in the last great conflict and burn her with fire Chapter 17: 16; 18: 18, also 18: 8, and then how the kings of the earth bewail and lament for her, chapter 18: 9-11-15-21, and so you can see how the Beast, the Papacy also these ten kingdoms shall hate this woman at that time that part of the world like Turkey, China and Japan, etc. All Christendom shall hate, shall turn against the Heathen nations and destroy them. Jer. 25: 13-38, read it all. Then what have you left of this great City, the Beast and the false prophet. And these ten kingdoms (or all that is represented by these ten) shall make war with the Lamb, but the Lamb shall overcome them." 17: 14. Then what becomes of all this great City that we have left, Heathenism has been disposed of? Now John says I saw the Beast (this is the eighth head) and the Kings and their armies gathered together to make war against him that sat on the horse.

What happened? the Beast was taken and with him the false prophet (what has become of the representative of the Dragon, the heathens) disposed of before this time referred to here. These both were cast alive into the lake of fire. So closes this wonderful prophecy, are we ready for the final conflict?

Now where are we and what have we found so far?

1. We have found that the Beast of this 17th chapter is the same beast that is seen in the 13th chapter, the Papacy.

2. We have found that the ten horns on these two beasts are the same.

3. And that these ten horns in the 13th are the same as we find in Dan. 7 and Rev. 12, and if not then that Roman territory or Daniel's beast should be represented by twenty horns.

4. We find this beast carries a harlot woman that represents all the false religions, Heathen, Roman and all the apostate Protestant religion.

5. We find a series of seven heads representing great kingdoms on which this harlot woman sits controls and guides to her own liking.

6. And as the eighth is one of the seven Acts 21: 18 who ascends out of the pit and goes at last into perdition hence the woman sits on the eighth.

7. We found it was one of the five fallen heads that was wounded unto death AS IT WERE, but revived.

8. And we found that this wound brought him into a condition described by the phrase IS NOT, or into captivity.

9. We found that this final stroke was done by a secular power for the wound was inflicted by a sword and he did live. Rev. 13: 14.

10. We found by this he was taken captive and made prisoner, v. 10.

11. We found that this was done in 1798 when the French took away all his secular power, Papal states and all and

established a republican form of government in its stead.

12. We found this deadly wound was healed and fully restored to his former power under the eighth head.

13. We found he had a mouth speaking blasphemy being one of the heads.

14. We found that it takes at least three elements to constitute a city, the houses, the inhabitants and their principles of Government and either one may be called the city.

15. And we find those principles of old Babylon perpetuated and passed down through all those kingdoms even to the present.

16. And we found those principles to be the Union of church and state which means persecution, called a beast.

17. We have found that the beast in Rev. 13 and 17 represent the Roman church which embodies the union of these opposing principles, viz., church and state.

18. We have found that any civil government or any church that enforces its religion is a beast in the prophetic sense.

19. We have found that France fulfilled this specification 1793, Rev. 11, but was not the Leopard or Scarlet colored beast which are ecclesiastical powers.

20. We have found the bottomless pit the Abyss, the deep, where Satan or his representatives are bound, restricted and forestalled in their plans and purposes and hence they object of being driven there. Luke 8: 31.

21. We find that the eighth head (beast) is the last reigning head or religious condition of the world with which the people of God are connected just before the second coming of Christ.

22. We find that this is the same beast, the identical beast that fights in Armageddon the battle of the great day of God Almighty against Christ and his people.

23. We have seen that these first four religious conditions of the world were brought about by these four secular world

kingdoms, viz., Babylon, Medo Persia, Grecia and Pagan Rome.

24, We have seen that the last four conditions are brought about by an ecclesiastical power, a world's church universal in the same sense that those secular powers were universal.

25, And the first of these last four which is the fifth head or kingdom is especially a persecuting power known as the Leopard Beast which continues 1260 years and put out of commission by a deadly wound, as it were."

26, We have seen that the scarlet colored beast is the sixth head or religious condition brought about by the secular power (France) taking him captive making him prisoner, curtailing him in his persecuting power known in this prophecy as the wilderness or pit condition.

27, The seventh condition may be represented by the phrase the beast ascending out of the pit which may take but a short time to heal this wound and possibly the choosing of the Pope as mediator to settle this war question may be the beginning of that period.

28, We have shown that the reformation struck the first great blow and the French Revolution the last that inflicted the deadly wound upon the Papacy.

29, We have shown that at that time five of these heads had fallen and one is which was the sixth head and one of these five that had fallen was one that had received the deadly wound. And as the deadly wound brings about this wilderness condition, and that is the sixth head, therefore it is the fifth head that had received the deadly wound and as this fifth head follows next to the fourth and as that is where the woman changed over from the secular nations to the Ecclesiastical power, therefore, this is the first ecclesiastical head which is the Papacy.

30, We have shown since 1798 we are in the sixth head or wounded condition of this ecclesiastical world power as that deadly wound put out of commission that

fifth head and brought that beast into a condition that is spoken of as "IS NOT" viz., had lost its persecuting power as compared to what it had during 1260 years. You see the seventh head continues a short space, then the beast that was and is not is about to come, not far away in the time of the sixth head, but when he does come he is the eighth and is OF the seven. He is one of the seven. The same Greek words as in Acts 21: 18.

And the reason that both are given beasts and heads, to represent kingdoms is that there were some features of some of those kingdoms that could not be represented by one symbol alone without confusion such AS IS NOT, YET IS and five are fallen and one is. Also the ten horns represent kingdoms but of a minor class, hence these different symbols.

The Pope, the peacemaker, mediator, this following note points that way:

When the German empire sent out to the nations the peace-note of December 12, 1916, special deference was paid to the Pope in the fact that a separate and direct note was sent to him; in which it was said:

"The Imperial Government is firmly confident that the initiative of the four powers will find friendly welcome on the part of His Holiness, and that the work of peace can count upon the precious support of the Holy See."

The editor of the Review of Reviews, in the Number for January 1917, well expresses the expectation and the hope of many as to the part that the Pope can have and ought to have in what shall be done after the war.

He declares "the UTTER UNFITNESS of that controlling mechanism that we call 'government' to represent the real and vital interests of present day human society"; because of the fact that it is this very mechanism of government that has put the world into this awful vortex of war.

He says that "the greatest menace to civilization" is "the unrestrained operation of rival governments";

And that it is the duty of the Pope with all other agencies to find ways to protect civilization against that "greatest menace" of "rival governments".

Here are the words in full:

"The peoples of all countries, neutrals as well as belligerents, are victims of this senseless war. The fact that stands out is the utter unfitness of that controlling mechanism that we call 'government,' to represent the real and vital interests of present-day human society.

"First of all, then the Pope is justified in doing everything in his power to bring the WAR TO AN END.

"But it will then be his duty, as representing something larger than mere nationalism, to join with all other agencies that represent the real welfare of mankind in finding ways to protect civilization against its greatest menace.

"That menace, plainly, is the unrestrained operation in the world of rival governments, engaged in criminal pursuit of nationalistic or imperial aims, regardless of the rights and well-being of humankind at large."

No better synopsis was ever made, of the whole theory and purpose of the Germanic, or Holy Roman, Empire that "was".

And "the beast" that "was" but that now "is not," "is about to come" again "carrying the woman."

You may say old Babylon has been destroyed and laid waste years ago. Then why did the Lord recognize it as existing? Did he not know it was destroyed? Is it not a fact that if you say it is Rome that great city or if you say it is the Roman Church, is it not subject to the same law or difficulties as you may call it?

What constitutes a city, brick and mortar, or just the people? No indeed. The inhabitants of Rome have changed 30 times counting the 60 years to a generation.

This is true of the church of Rome just the same as Babylon. It is the principles that make the church of Rome or any other church and when a body of individuals endorse them it makes them Rome. This is true of Babylon and when we endorse the religion or principles of Babylon it makes us Babylon and we have shown those principles are perpetuated by the people and nations of the earth clear down to the Armageddon. See Gathering Call says:

"And there is not an unprejudiced, intelligent man or woman on earth who is acquainted with but the elements of the history of the dark ages, but who would state promptly that that great city which has reigned over the kings of the earth for centuries, and has made the nations carry her, and has drunk herself drunk with the blood of the saints, is ROME, the center and seat of that powerful but fallen church system the Roman Catholic Church," (but the Bible says it is Babylon.)

"Reader, I exhort you in Christ's name, IF YOU HAVE EMBRACED A THEORY IN THE place of the PLAIN, POSITIVE statement of the LORD JESUS CHRIST AS GIVEN BY THE interpreting angel, abandon it at once, and accept the simple statement of the Word which is in perfect harmony with reason, revelation and history.

"It is the failure to accept the plain statement of the Word that is responsible for divisions and dissensions among men," I say Amen, I accept the plain statement.

The Editor of the Gathering Call came to us a short time since with a long chart printed or stamped upon it the symbolic representation of his views of this chapter. The absurdity of which can be seen at a glance and which we showed to his audience. On this chart he had eight mountains arranged in one long row representing the ninth verse of this chapter which says seven mountains. Then he showed that between these eight mountains we have seven valleys. Then he proceeded to show

what the valleys mean in symbolic prophecy. He has the woman to represent the Roman Church, the mountains kingdoms on which she sits or rules and the valleys represent her widowhood or when she ceased to rule widowhood. The kingdoms represent her husband then by the course of human events she or he got a divorce or he died and so she was left a widow seven different times having had seven husbands, then one of these husbands, No. 5. who had received a deadly wound and raised from the dead and so she married him again and you see this would make the eighth, but he was one of the seven. And when I asked him to give us the chapter and verse where these symbolic valleys are set forth and also where they are said to mean the widowhood of seven different periods of this woman. He replied, give me the chapter and verse where the fourth beast of Dan 7 is called Rome. These Bible symbolisms represent a thought, an idea, just the same as a word represents a thought and for a man to change or add to a symbol changes or adds to the words of this book, Revelation. Add not unto his words lest he reprove thee, and thou be found a liar. Prov. 30: 6.

First, He adds one mountain to the symbols, Rev. 17: 9, so he can have seven valleys to suit his theory.

Second, He adds these seven valleys to this symbolic picture for the Scripture says nothing about any valleys. But, says one, he adds them because of a philosophical necessity for you cannot have eight mountains in one row without seven valleys.

Third, It is a contradiction of the symbol itself to stand up eight mountains in one row when these mountains represent kingdoms and only one of them stand up and rule at a time. Then this mountain goes down and another comes up, so only one mountain is standing there at a time. Hence his whole argument is a perversion of the truth of this symbolism from first to last.

He not only violates the symbolism by adding one mountain and seven valleys but standing these mountains all up in a row when only one stands up at a time and so by these seven valleys making seven periods of widowhood for this woman (the loss of seven husbands) when Isa. 47: 9 gives only one period of widowhood, says the loss of her children and widowhood shall come in one day, so this calamity, this destruction comes all together in one day (perhaps a symbolic day, year). Take his interpretation of his seven periods of widowhood, he says in his explanation, When the rulers of these seven kingdoms turned against the Papacy which he calls the woman then she got off the mountain top to the valley, then she was a widow, husband rejected her. Did she lose her children, her subjects, her members? No, not a word of it neither in history nor hinted at in scripture. Then he has the woman forced off the mountains or heads by her husband and so she falls instead of the heads or mountains to fall (see Rev. 17: 9) and goes down. He has the woman to go down into the valley seven times. So by his own imagination he adds to the symbols such as will finish out his theory and fit SOME OF THE ups and downs as found in the history of the Popes. He overlooks the fact that it is the ups and downs of these seven heads or mountains we are to look after. Why don't he stick to the plain, positive statements of Holy Writ? There is not even a hint in this symbol that the woman was to fall down or be thrown down seven times or that these mountains or heads are her husbands and she sits on them or that they throw her down into the valley and sit or trample on her, and nothing to indicate that she gets off the mountains and gets into the valley for there is no valley referred to in the symbol and SECOND you cannot reason out seven valleys from the symbols for there is only one mountain that stands up at a time and he believes and preaches that too. But this is the only way for

him to conjure up his seven imaginary heads less scriptural than the valley idea.

To show we have authority for saying the above see Gathering Call, March 1917, first page, "We cannot have a chain of seven mountains without having valleys between them, and since the scarlet woman sits on all the mountains or kingdoms one after the other it follows that she must sit in the valley that appears between the fall of each mountain- kingdom and the rise of its successor." Here he staggers back on to the truth, that is, the mountain goes down and yet he will have it that the woman goes down into the valley to sit as she must have something to sit on. To sit on the mountain (kingdom) he told us is to rule the kingdom. Then to sit in the valley is to rule the valley. But he has never told us what kingdom that is.

Now we have something new under the sun. He says "This is the clearer light on this last message." Pike's peak is a mountain and so we see mountains all around. I have been in the valley, looked up and supposed I saw the top, and so climbed up to this top, and behold just over a few rods without a valley there was another mountain rising as much higher as the first was from where I started, so on I went to the top of that one, then over a little farther was another without any valley on the side of that a few rods of fine saplings with snow covering the ground so on I went wading through the snow, then up and beyond the tree line and looking over quite a way beyond there stood a great snow mountain and no valley yet between them. Why say there MUST be a valley? Simply to fit your theory to meet your vain imagination, and so this is the source of the clearer light on this point. Now we will let another suffice. Gathering Call, October 1916. He says:

"Now we will give definite proof that the eighth head or the one from the bottomless pit appears and persecutes the true witnesses AT THE END of the 1260 day period," which

he and we all believe closed in 1798. Now he says the eighth head is the beast (that far we believe and also that it represents Rome restored) a federation of the nations just like the holy Roman empire, so now for over 100 years we have been living in this federation under great persecution, so we don't have to look forward to this federation and persecution for we have been in it and millions have been put to death by it for the last 120 years. This is news to us also. So we see right at the time of the close of the 1260 years of papal supremacy she mounts the eighth head, she don't go to a valley here you see and so continues two fold worse than ever before on the top of the mountain right at this time when the papacy was taken captive and her territory taken away from her, and she was virtually imprisoned and has been so ever since curtailed in her power and made subject to kings taxation and etc., like any other man in the world. Here the clearer light has him rather her (the woman) out triumphantly riding this eighth head a federation of the nations ever since 1798.

Well he need not make this mistake if he had a right idea of what it takes to constitute a wild blood thirsty beast. A civil government of itself organized as God ordained is not a beast, but when they unite church and state which is sure to bring persecution is a 'wild beast and it will make no difference whether that nation is a nation of infidels or professed Christian nation. We see this in the case of France in 1793 and on, and this position will harmonize all the facts of Bible and history.

Brother Ballenger has been quite forward to catechise our younger ministers on some of these technical Bible questions, and some of which have been an open question among us as a people and also of a character that few of the laity will ever be able to understand and intelligently defend, and so he has exercised great freedom as he goes from place to place to challenge any opposition and after

listening to this a number of times I accepted of the situation, after he had offered me five, ten and twenty-five dollars at different times if I would preach on the 17th chapter of Revelation and give him a chance to question me. This I did. I spent four evenings reviewing his position and setting forth my own and during this time he had the sum of four questions to ask me.

First, I showed the utter inconsistency of Ballenger, myself, or anybody else taking a question of this kind and going from church to church and dividing our forces and thus weakening our efforts in carrying this message to the ends of the earth, showing it is a repudiation of the special message from the first to the last. So we may as well stop and join with Canright and others who have no faith in a special message.

Second, we showed the inconsistency of his position on Rev. 17 itself. Taking his chart from which he gave his lectures with eight mountains instead of seven and of his seven man made valleys which he imagines lies between these eight mountains which he makes as significant as the God given symbols of the mountains themselves and to suit his vain imagination he must stand these mountains all up in a row at one and the same time, contrary to the scripture and even to his own theory of this scripture, for there is only one standing at a time as the scripture says, Rev. 17: 10. Five are fallen and ONE is. Not eight, not even seven. The scriptures number all at one time, but only one at a time exists. Then to satisfy that imagination he sought the help of the greatest historian in U. S. (he calls him) to ransack history for these valleys and so he thinks he has found them in the ups and downs of the history of the Roman church. The ups are the mountains on which the woman sitteth, and the downs are the valleys where the government throws her (the Roman church) down and hence they sit upon her. This he calls her wid-

owhood. So you see the woman sits part of the time on the mountains which he calls her husband. Then the husband gets the upper hand and he sits on her his wife. We admit with him that these seven heads on which the woman sitteth or the seven mountains are seven earthly kingdoms of some kind, but we do not allow Ballenger or any other man to inject into this symbolic prophecy an amendment any more than we can allow any other minister to inject the first day into the fourth commandment instead of the seventh, nor take from nor add to these symbolic prophecies of this book, for God has said, "If any man shall add unto these things God shall add unto him the plagues, etc. Rev. 22: 19.

We admit and agree further with him that the beast that comes out of the pit is the same that went into the pit and is the beast that was. "And the beast that was and is not even he is the eighth and is of the seven," (or one of the seven) . We all can see if the eighth head is a beast all the rest must be the same as we have stated here the second time. We are told repeatedly in GATHERING CALL that the beast is the federation of nations. See the following, June issue, 1917.

1st. The smitten kingdom is a combination of many nations speaking many languages. Rev. 17: 1, 15.

2nd. It is a federation of nations that carried the Roman Church. Rev. 17: 1, 3, 15.

3rd. It is a federation of many nations speaking many tongues and supporting the Roman Catholic Church that fell as a result of being "smitten to death" "by a sword." Rev. 13: 3, 12, 14, R. V.

Not all the kingdoms that carried the Roman church were a federation of nations. The first, the Greek Empire, was not a federation of nations, but a simple solid empire.

The empire of Charlemagne was also a single unit of power. It is true that it reigned over people of different

racess, but these were not semi-independent nations as we find them in the kingdoms of later years. The empire represented at the Diet of Worms which Martin Luther faced at four o'clock, April 17, 1521, was just such a combination of self-governing, semi-independent nations.

And this federation of nations was the political support of the Roman church. Charles the fifth, king of Spain, a bigoted Roman Catholic, had been chosen by the seven Roman Catholic electors to occupy the throne of the empire, and had been crowned as emperor by the pope. Who sees he difference between Chas. 5th and Charlemagne?

And this fifth mountain of power was the last kingdom to carry the Roman church in her undisputed reign over the civilized world. And it was the first head or kingdom to receive a death-stroke from the sword of the Spirit, the Word of God in the hand of Martin Luther. And it was the first to receive a mortal wound by the sword of war in the hand of protesting nations.

We are told here definitely that the (first head) Greek Empire is not a federation of nations, also Charlemagne's empire which he has defined in another issue as the second head and intimates that the third, fourth, sixth, and seventh are not a federation. If so then they are not a beast. We will pass the third as he leaves that very indefinite. The fourth head or mountain he says in his May issue,

In our search for the seven successive kingdoms which carried the Roman Church (symbolized by the seven heads or mountains on which the woman sat, Rev. 17) we were brought in our last article to that mountain of power erected and reigned over by Frederick I., "better known under his Italian surname Barbarossa" (Redbeard.) Frederick was the second of the house of the Hohenstaufen that had reigned in Germany, but the first of his house to be crowned as emperor of the Holy Roman Empire by the pope.

Three kings of this Hohenstaufen or Swabian house fol-

lowed the death of Frederick Barbarossa, and were crowned emperors by the popes. The last of these was Frederick II., who after a little struggle with the papacy, died in 1250.

"The Great Interregnum"

The period between the death of Frederick, 1250, and the election of Rudolph in 1272 is known in history as "The Great Interregnum." In this period there was no head, no great mountain or kingdom on which the Roman Church could sit in power. This was the fourth valley, and it lay between the Hohenstaufen and Hapsburg mountain kingdoms."

Notice June issue during the reigns of these three kings was the time that constituted the fourth mountain on which this woman sits (which he calls the Roman church) then she gets down the fourth time in the valley which he explained in the past that that is the time when the civil government or empire puts his heel upon the church and he quotes the following from Bryce, p. 213.

Of this period Bryce in his Holy Roman Empire writes: "Meanwhile the condition of Germany was frightful..... Every floodgate of anarchy was opened: the robber-knights infested the highways and the rivers: the misery of the weak, the tyranny and the violence of the strong, were such as had not been seen for centuries. Things were even worse than under the Saxon and Franconian emperors; for the petty nobles who had then been in some measure controlled by their dukes, were now, after the extinction of the great houses, left without and feudal superior. Only in the cities was shelter or peace to be found. Those of the Rhine had already leagued themselves for mutual defense, and maintained a struggle in the interests of commerce and order against universal brigandage. At last when Richard (one of two rival and phantom emperors) had been

some time dead, it was felt that such things could not go on forever: with no public law, and no courts of justice, an emperor, the embodiment of legal government, was the only resource. The POPE HIMSELF having now sufficiently improved the weakness of his enemy, found the disorganization of Germany beginning to tell upon his revenues, and threatened that if the electors did not appoint an emperor, he would. Thus urged, they chose, in 1273, Rudolph, count of Hapsburg, founder of the house of Austria. At this point begins a new era." p. 213.

See "The pope himself having found the weakness of his enemy." Was this proof that they had gotten their heel of power on him?

Now we come to his fifth head or mountain when this woman gets clear to the top under the reign of Charles the fifth. Notice what he says about this period from 1272 on to Charles the fifth says it continues with little interest until the 16th century which was 248 years till Charles was crowned emperor. You see from this authority Mr. Bryce, that he does not claim he excelled his name sake. Now if under Charles the European states become a great federation, was it not the same under Charlemagne? Hence here we find another one of the Elders heads.

The Fifth Mountain

The new empire under the rule of the Hapsburg and Luxemburg emperors, continues with little interest until the 16th century, when another mighty prince comes to the throne and restores the empire to a prestige and power somewhat resembling its influence under Charlemagne the Frank, Otto the Saxon, and Frederick the Hohenstaufen.

"After an election in which Francis the first of France, and Henry the eighth of England had been his competitors, a prince (Charles the Fifth) had just ascended the imperial throne who united dominions vaster than any in

Europe since the days of his namesake (Charlemagne). Spain and Naples, Flanders, and other parts of the Bergundian lands, as well as regions in Eastern Germany obeyed Charles: he drew inexhaustible revenues from a new empire beyond the Atlantic.....Charles the Fifth, though from the coldness of his manner and his Flemish speech never a favorite among the Germans, was in point of fact far stronger than Maximillion or any other emperor who had reigned for three centuries." Holy Roman Empire, pp. 321, 322.

"He was born at Ghent, Feb. 24, 1500, and was the eldest son of Philip Archduke of Austria, and Joanna, daughter of Ferdinand and Isabella of Spain.....On the death of his father in 1506, Charles, at the age of six, inherited the Bergundian realm, consisting in the main of the rich and populous provinces of the Netherlands then at the height of their prosperity. On the death of his grandfather Ferdinand in 1516, he became king of Spain.....to the Spanish crown belonged to him, Sicily and Sardinia.

On the death of his grandfather Maximillian in 1519, Charles, conjointly with his younger brother, Ferdinand, succeeded to the possession of the hereditary dominions of the house of Hapsburg (House of Austria.) On June 28, 1519, he was raised to the imperial throne of Germany by the choice of the electors.....Charles was now by far the most powerful sovereign in Christendom." The New International Encyclopedia, Article Charles V.

Charles was crowned emperor of the Holy Roman Empire at the age of 20 by the pope at Bologna in October, 1620, Brother B. says,

"And it was upon this fifth mountain of power that the Church of Rome sat when Martin Luther appeared before the emperor, and the princes of church and state at the famous Diet of Worms, April 17, 1621, and struck a mortal

blow with the Sword of the Spirit against both church and empire.

In this above quotation means 1520 instead of 1620 when Charles was crowned then the next year 1521 not 100 years after Martin Luther struck a mortal blow to this head. The beast "The Federation of these European nations." The poor woman did not sit long on this mountain top, so she was plunged down into the valley and so she lost her fifth husband. Did she lose also her children? See Isa. 47. "Loss of her children and widowhood comes in one day."

Now let us see how this woman the Roman church as he calls her ruled and directed Charles the fifth. Read International Encyclopedia, article Charles the Fifth..

"The Emperor's (Charles 5h) forces under Frundsberg and Charles of Bourbon took Rome itself by storm (1527) plundered it and made the Pope a prisoner. Charles pretended great regret and went into mourning with all his court and caused prayers to be said for the Pope's liberation while by his own direction the Pope was kept for seven months a captive." Does that look like the Pope (church of Rome) sitting on Charles or was it Charles the Emperor sitting upon the church? Next he makes Austria the sixth head. See his July issue, but does not give dates or pretend to give the facts, or figures. Then says, "If we mistake not reference is made to the brief support of the church given by the Napoleons and for a period of about eight years he posed as the support of the papacy till his fall. From 1850 to 1870 Napoleon championed the cause of the pope. The relations between the papacy and the empire were more cordial than under the first Napoleon." Id. Mark the fact, This is the seventh head. Then since 1870 we may look for the eighth head to arise.

But notice what I have called your attention to in another place how and where this same author applies Rev.

11: 7 to what he calls this same beast (or eighth head) and so have him ascending out of the bottomless pit A. D. 1798 right at or before the time when he has the seventh head to arise consistency is a jewel. Read the history of Charles the fifth in this same Encyclopedia which he quotes and you will see instead of an unusual and great federation in his time (while he was the most powerful sovereign in Christendom) yet he was compelled again and again to sign treaties, beaten and chagrined over and over again and you will see by the following quotation from this same Encyclopedia that these European nations were continually in war. Very little of the time was the emperor at peace with France and one of the first things he was compelled to do after he took the throne was to guarantee to the Germans certain rights. Then notice that Henry the VIII joined in with Charles V. and humiliated France Feb. 24, 1525. Then soon after this Francis I rallied and Henry VIII and pope Clement VII joined to help France in this struggle A. D. 1530. So you see these European states were far from being a unit, not even as much as they were in the days of Charlemagne 800 A. D. And notice this was ten years after he says Martin Luther gave the death blow to this head (the fifth) and this he argues from first to last is what killed this head (the beast) and put him to death in the pit. See Charles did his most successful work after this time. International Encyclopedia, Article Charles Fifth.

Says, "On the death of his grandfather, Maximilian, 1519, Charles conjointly with his younger brother, Ferdinand, succeeded to the possession of the hereditary dominions of the House of Hapsburg (House of Austria). On June 28, 1519, he was raised to the Imperial throne of Germany by the choice of the electors, the rival candidates being Francis I. of France and Henry VIII. of England, and was crowned at Aix-la-Chapelle, October 23, 1520. Owing to

the jealousy of his Spanish connections, he was required to sign an election agreement (*Wahlkapitulation*) guaranteeing certain rights to the German nation, a practice followed by his successors in the imperial office. Charles was now by far the most powerful sovereign in Christendom. In his earlier years he had been frivolous and dissolute, but he now became mindful of the duties and dignity of his high position. He ascended the imperial throne at a time when Germany was in a state of unprecedented agitation, because of the movement set on foot by Luther (q. v.). To restore tranquility, a great diet was held at Worms in 1521, before which Luther made the memorable defense of his doctrines. Just at this moment the great struggle between France and Spain broke out afresh, Francis I. taking up arms against his rival, whose attention was drawn away from the internal affairs of Germany. Thus, instead of vigorously assailing the Protestant movement when it might still have been in his power to quell it. Charles, who was not alive to its significance, permitted it to take deep root.

The war between Charles and Francis, in which the former had Henry VIII. of England as an ally, and was strengthened by the defection of the powerful Charles of Bourbon (q. v.), proved disastrous to France. The French were swept out of Lombardy, and in an attempt to regain possession of it, Francis was defeated before the walls of Pavia, February 24, 1525, and taken prisoner. He was forced to sign a humiliating treaty at Madrid, January, 1526; but hardly had he been set at liberty, when he prepared to renew the struggle, with Henry VIII. now on his side and with the support of Pope Clement VII., of the House of Medici, who, alarmed at the victories of Charles, was anxious to rid Italy of the Imperialists, and induced some of the Italian States to join him. The Emperor's forces under Frundsberg and Charles of Bourbon, took Rome it-

self by storm, (1527), plundered it, and made the Pope a prisoner. Charles pretended great regret, went into mourning with all his Court, and caused prayers to be said for the Pope's liberation, while, by his own direction, the Pope was kept for seven months a captive. The Peace of Cambrai, between Charles and Francis, in 1529 deprived France of Lombardy for the possession of which she had fought so furiously. In 1530 Clement VII., into whose scheme for the restoration of the Medici in Florence Charles had entered, crowned the victorious monarch at Bologna as King of Lombardy and Emperor of the Romans (the last coronation of a German emperor by the pope.) Simultaneously with these events, a great drama was being enacted in the basin of the Danube, which brought a still greater concentration of power in the hands of the Hapsburg dynasty. In 1526 the Ottoman Sultan, Solymán the Magnificent, laid low the power of Hungary in the battle of Mohács. The Hungarian monarch, Louis II., who was also King of Bohemia, did not survive the defeat, and Ferdinand of Hapsburg, his brother-in-law, was chosen his successor in Bohemia, while some of the nobles in Hungary also conferred upon him the royal crown. Thus were laid the foundations of the modern Hapsburg monarchy of Austria-Hungary. Previous to this, in 1521-22, Charles had relinquished to Ferdinand the sole sovereignty over the principal portion of the old hereditary Austrian dominions. Having made peace with his formidable rival, Charles now thought to put an end to the religious differences in Germany, and to repel the Turks who had over-run Hungary and laid siege to Vienna. But the diet at Augsburg, in 1530, proved how vain was the hope of restoring the former state of things in Germany; and when the Emperor refused to recognize the confession of the Protestants (see Augsburg Confession), they refused to help him against the Turks. In 1531 the protestant princes formed the League of Schmalkald (q. v.), and allied

themselves with France and England for their own protection. This, and the continued assaults of the Turks, compelled the Emperor to yield (This great Catholic Sovereign had to yield) in some measure to the demands of the Protestants, and to conclude the Peace of Nuremberg (1532). In 1535 Charles undertook an expedition from Spain against the pirate Barbarossa, who had established himself in Tunis, and whose vessels did great injury to the commerce of Spain and Italy. In this expedition he was completely successful and set free no fewer than 22,000 Christians, who had been held as slaves. War again broke out with France. An armistice for ten years was concluded at Nice in 1538, which left the bulk of the dominions of the despoiled Duke of Savoy in the hands of Francis, Charles visited Paris, where he was magnificently entertained. In 1540 the proud city of Ghent, the birthplace of the Emperor, received a terrible chastisement at his hands for daring to resist his mandates. In 1541 Charles undertook an expedition against Algiers, but returned DISCOMFITED. In 1542-44 Charles was engaged in a fresh war with France, Henry VIII. being once more his ally. It was terminated by the Treaty of Crespy, advantageous to the Emperor. The suspension of the struggle with France left the Emperor at liberty to turn his arms against the Protestants of Germany, at whose head were Philip the Magnanimous, Landgrave of Hesse, and John Frederick, elector of Saxony, Charles received the support of the ambitious Protestant prince, Maurice, Duke of Saxony. (Of the Albertine line.) The victory of Muhlberg, April 24, 1547, placed the Protestants at the mercy of Charles, who deprived John Frederick of his territories. In 1548 the Augsburg Interim was published, fixing the degree of religious toleration to be accorded in Germany pending the decision of the Council of Trent, which had been opened in 1545.

In 1551 Magdeburg, a great stronghold of Protestantism, succumbed to the arms of Maurice of Saxony."

If we are to make the ups and downs of the Roman Church in all her history mountains and valleys then we will have a score of them instead of seven. We can find them in Charles' reign of 38 years and this only covered a small part of the Hapsburg house. "The real founder of the house of Hapsburg was Albert III (1172) Idem. Art. Hapsburg. Rudolph II became the founder of the Hapsburg—Laufenburg line in 1232. This branch became extinct in (1415). From 1438 to the abdication of Francis II. in 1806 all but two of the emperors of the holy Roman Empire were Hapsburgs." Charles fifth was the founder of the Spanish line of the Hapsburg." Idem.

Elder B. in June issue locates the fourth valley between the two houses "Hohenstaufen and Hapsburg mountain kingdoms," 1250 and 1272. If he refers to Albert III founding he is one hundred years off. If he refers to Rudolph II he is forty years off, and if he refers to the Spanish line by Charles fifth he is 300 years off. How many mountains and valleys of Elder B's kind do you find during all these years? Evidently there was one valley during Charles fifth reign viz., when his forces ransacked Rome and took the Pope a prisoner and held him for months.

How much more reasonable it is to apply the whole of this period of the history of the church from Justinian 538 to 1798 to one head (and I agree that this is the fifth head) than to try to fit in the seven heads or the seven mountains. Then add seven imaginary valleys between these mountains when only one mountain stands up at a time. Then explain the valleys to be when the Empire is sitting on the church or the widowhood of this woman having lost her husband, the civil power, when she had in her possession all these years the Papal states under her authority on down to 1798 when Napoleon took them from the Pope and

established a republican form of government.

To prove we have stated Ballenger right see his paper July number 1917, "For forty seven years fom 1870 to 1917 the church has been in this valley." Why don't she get on this (eighth head) beast that came out of the pit during the French Revolution which he claims as we have hitherto shown his inconsistency.

Let us look at the history of the church from a Roman standpoint entitled HALF HOURS with the SAINTS OF GOD. "For many ages after the conversion of Constantine it was easier for the Church to repress heresy by invoking the secular arm, than by organizing tribunals of her own for that purpose. Reference to ecclesiastical history and the codes of Justinian and Theodosius, shows that the emperors generally held as decided views on the pestilent nature of heresy, and the necessity of EXTIRPATING it in the germ before it reached its hideous maturity, as the POPES THEMSELVES. They were willing to repress it: they took from the church the definition of what it was; and they had old established tribunals armed with all the terrors of the law. THE BISHOPS, as a rule, had but to notify the appearance of HERETICS TO THE LAY POWER, and the latter hastened to make inquiry, and, if necessary, to repress and PUNISH. But in the thirteenth century a new race of temporal rulers rose to power. The emperor FREDERICK II perhaps had no CHRISTIAN FAITH at all; John of England meditated, sooner than yield to the pope, openly to apostatize to Islam; and Philip Augustus was refractory toward the church in various ways. The church was as clear as ever upon the necessity of repressing heretics, but the weapon—secular sovereignty—which she had hitheto employed for the purpose, seemed to be breaking in her hands. The time was come when she was to forge a WEAPON OF HER OWN, to establish a tribunal, the incorruptness and fidelity of which she COULD trust;

which, in the task of detecting and punishing those who misled their brethren, should employ all the minor forms of penal repression, while still remitting to the secular arm the case of OBSTINATE and incorrigible offenders. Thus arose the inquisition.....

"The duties and powers of inquisitors are minutely laid down in the canon law, it being always assumed that the civil power will favor, or CAN BE COMPELLED to favor their proceedings. Thus it is laid down, that they have power to constrain all magistrates, even secular magistrates, to cause the statute against heretics to be observed, and to require them to swear to do so; also that they can compel all magistrates and judges to execute their sentences and these must obey on pain of EXCOMMUNICATION; also that inquisitors in cause of heresy 'can use the secular arm,' and that "all temporal rulers are bound to obey inquisitors in CAUSES OF FAITH.' No such state of things as that here assumed now exists in any part of Europe; nowhere does the state assist the church in putting down heresy; it is therefore superfluous to describe regulations controlling jurisdiction which has lost the medium in which it could work and live."

So we see this author shows very clearly that all the church had to do was to notify the civil power and they would repress and punish all heresy on down to the thirteenth century. Then he says they organized tribunals of their own of such as they could trust and so used the secular arm of any and all of these European states that would help them to carry out their plans.

How forcible the following quotation presents the present condition of this Roman church and see how snugly it fits our suggestion that since 1798 this church has been in captivity in prison in the wilderness, in the pit.

Cardinal Manning, in his work entitled "The Present Crisis of the Holy See Tested by prophecy," thus strikingly

pictures, on page 85, the present humiliating condition of his church:

"Look at the Catholic Church, still independent, faithful to its divine trust, and yet cast off by the nations of the world; at the holy father the vicar of our Lord, at this moment mocked, scorned, despised, betrayed, abandoned, robbed of his own, and even those that would defend him, murdered. When, I ask, was the church of God ever in a weaker condition, in a feebler state in the eyes of men, and in this natural order, than it is now? And from whence, I ask, is deliverance to come? Is there on earth any power to intervene? Is there any king, prince, or potentate that has the power to interpose either his will or his sword for the protection of the church? Not one."

This is just the way they looked upon the true church during those 1260 years of their wilderness state. They were mocked and scorned, despised, betrayed, abandoned, robbed of their own and murdered. Thank the Lord deliverance came in due time. We need not flatter ourselves that this condition of Rome will always continue. She will rally and come forth with renewed energy and power to do her closing work with the kingdoms of modern Europe giving their power and strength unto the beast. Rev. 17: 13. And they also shall agree to give their kingdom unto the beast.

This woman and her harlot family, the human companion of Satan, the embodiment of all false religions, not the Roman alone, she is the medium through which Satan operates in all governments in the world, and those which have these wicked principles crystalized into law are ready for his operation. So when France burned the Bible and disposed of the Christian religion, abolished the Sabbath she supposed they were rid of all trouble when they disposed of all this. But they were appalled at the persecution, bloodshed and glad to change back, and on ac-

count of this was called a beast from the bottomless pit, turned loose without restraint, but not the same beast as the 13th and 17th of Revelation.

There is one thing by comparison that can be observed in the prophecies of the Bible growing more specific and exact as you come down to the close of these respective chains. While the wording of the oracles of the Greeks and Romans were such that they could be interpreted to mean most any thing, hence leaving a chance for the double dealing of their priests and designing leaders for the most studious will observe that one of the most striking features of God's word is shown in the fact that those portions farthest removed from the standpoint of the prophet have entered more carefully into the particulars that would identify and locate it with greater degree of certainty and it has been our privilege to deal not only with the last chain of prophecy, but of the last link of that last chain, and we trust that the soundness of this statement above is fully realized and demonstrated. We are asked sometimes why these divine predictions are veiled in symbols. We answer that the language of nature is the same among all nations. The presence of a wild and ferocious beast in the forest or a mighty storm at sea or on the land strikes the beholder with the same feeling of awe and speaks the same thought to every human heart, and not like spoken or written language that changes continually like the waves of the sea. The words with many meanings which allow the most intelligent and learned to disagree as much and even more than the ones who know only one meaning, the most obvious in every day use. Then again some words change in meaning in the most radical way even in one generation. Then there is another advantage. Viz. It leads to a more thorough study and careful study of every word to get every shade and variety of meaning, not allowing one to escape your attention (for it might rev-

ze and change the whole conclusion) making you so familiar (and to form a correct habit) with the facts studied like a blank map you can quickly fill in the names to all the countries.

What do you do with Great Controversy? I have the only harmonious position if you will take all she has said on this subject pages 382, 383, you will see that she speaks of Babylon and Rome both, on page 382 "The woman Babylon of Rev. 17 is described," etc. Here she is called Babylon. Then she gives her description but never once does she say it was Rome. But remember our position is that the idolatry, the principles were merged into Rome and so Rome became a prominent part of Babylon, and so Babylon was perpetuated both in name and character in Rome. Now the next words after the description of Babylon is further declared to be, "That great city...." Rev. 17: 18.

Next a new sentence which commences on Rome, viz., "The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome." Not over all the world like Babylon proper had done and so made ALL nations drink of her false doctrines like China, Japan, etc. Then she describes Rome and the description is almost the same as given to Babylon. Now if these two are perfectly identical why repeat this description? Then next after giving Rome's description she goes back to Babylon and in these words says, "Babylon is ALSO CHARGED with the sin of unlawful connection with the kings of the earth. ALSO CHARGED means in addition to the charges made against Rome; proves clearly that Babylon is not Rome alone. Then in the last paragraph on this page says Babylon is said to be the Mother of harlots. By her daughters must be symbolized churches that cling to her doctrines, etc. Of course this would be true of them both. Then on the next page speaking of Rev.

14: 8, Babylon that great city which is the same as we have in the 17th and 18th chapters the fall of which must be the final fall and in view of this we are admonished to come out and not be found mixed up with that family. The very same message is given in the 18th which is defined as the final fall of Babylon the great. So this in chapter 14 is just the same called the great city. And she had made all nations drink of her wine, false doctrines. So these once pure bodies or churches having apostatized became Babylon. She further says this is not Rome. That is just what I say to every man who says it is Rome.

Now in the later edition, 1911 she says there (instead of saying "It is not Rome") "it is not Rome alone." That is my position, it is not Rome alone. It is a good deal more than Rome, however it includes Rome, but existed long before Rome, and she is labeled Babylon, and her name and character is perpetuated by Rome and all the apostasies and all the false and the spurious religions in this world which emanates from the great Deceiver are included in her. Have you a position that can harmonize these statements.

Now we have shown that there are two women brought to view in this chain of Prophecy; a pure woman, everyone of her children born after the spirit, and every one of the children of this other woman born after the flesh and bears no other fruits but the fruits of the flesh. Here is the dividing line between these two women or families:

SECOND. We have shown that this lewd woman lived away back as far as Babel and hence properly named Babylon.

THIRD. We have shown she was the mother of the family of harlots and hence lived before any of her daughters and that sets her back to Babylon.

FOURTH. We have shown that she is also THE mother of abominations, hence she must be the first.

FIFTH. We have shown that John saw her before he changed his position, a woman that sitteth upon many waters which is many nations, secular kingdoms. Four universal kingdoms with all the nations that composed them. Hence Babylon was the first head, Medo Persia the second, Grecia the third, and Pagan Rome the fourth kingdom or head that is one-half of the eight.

SIXTH. We have shown that she changed her seat to a beast or kingdom of a different character an Ecclesiastical kingdom, and at the time John saw her she was in the wilderness, just where she had driven by her wickedness and combined power, her innocent and defenseless opposer, the pure woman.

SEVENTH. We have shown that this wilderness state of this counterfeit woman did not take place till after this pure woman got out of the wilderness, which was in 1798, hence it was after that time.

EIGHTH. We have further shown that this wilderness state of this woman and beast answers to the time after the beast had received the deadly wound which is the same as referred to in the statements the beast that was and IS NOT, and yet is, and is about to come up out of the abyss. Revised Version. So he is alive there.

NINTH. We have shown that this woman Babylon in Revelations is identified with the woman Babylon in Isa. 47: 1-9.

TENTH. We have shown that the widowhood of this woman comes but once in one day, and with it the loss of her family or children, and not seven different times as "Gathering Call" says. See Isa. 47: 9.

ELEVENTH. We have shown that the woman spoken of in Isa. 47 and Revelations 17 are identified by these applications of the very same words, Viz., "I sit a queen and am no widow."

It seems to us that every little detail and statement in

this connection harmonizes with the conclusion that we have drawn in regard to this lewd woman and beast. See the pure woman.

FIRST. We have shown that this pure woman is the Bride the Lamb's wife.

SECOND. We have shown that this is Jerusalem above.

THIRD. That she is the mother of all the family of the free in contradistinction of the other who is in bondage with her children.

FOURTH. She is a city woman, or woman city same as the other.

FIFTH. That her children came by promise, all born of the Spirit.

SIXTH. She is likened to a comely and delicate woman. Jer. 6: 2. In great contrast to the other who boasts that she sits a queen and there is none else beside her. Isa. 47.

SEVENTH. That she is the pure, the chaste and the true.

EIGHTH. She dates clear back to the beginning as a representative of heaven spoken of as the church in the wilderness. Acts 7: 38.

We see the Roman church, the beast is not satisfied and will not be till it is finally restored with all its power, it is looking, hoping and working with all might and main to regain it, and every thoughtful student of prophecy is peering through the glasses of those prophetic words of John in Rev. 17: 18-20. "For God has put it into their hearts to fulfill his will and to agree and give their kingdom unto the Beast. These ten horns, a plurality of these European nations, secular kingdoms are to give their king-

doms unto this Ecclesiastical world kingdom or church. Then all the world, at least the Christian world will wonder after him. Rev. 13: 3.

Here will be the final experience for the people of God. Are we ready for it? This, mark you, is a time of trial, a time of persecution, evidently so intolerable that the world will break up into divisions ready for war and blood shed as never before, ready for anything they know not what. This present war is nothing but a prelude, a preparation for that final conflict. Our own quiet nation is getting ready for what they know not. Oh that every peace loving soul may keep themselves from this war spirit that is in the very air we breathe. We can be peacemakers, and yet be patriotic and true to our country. It is peace on earth and good will to men. This should be the object and aim of all Christians. A quotation showing a state of unrest in the Roman church.

"The necessary effect of the constitution decreed by the Assembly is to annihilate the Catholic religion, and that duty of obedience due to the laws. It is in this view that they establish as a right of man in society this absolute liberty, which not only secures the right of not being disturbed for one's religious opinions, but it also grants the license of thinking, speaking, writing, and even of printing with impunity in the matter of religion, all that the most unregulated imagination can suggest; a monstrous right, which, nevertheless, appears to the Assembly to result from the equality and liberty natural to all men."—Pope Pius VI.

"A superstitious and ferocious populace, and idle and ig-

norant monks composed that population of two millions and a half of subjects.

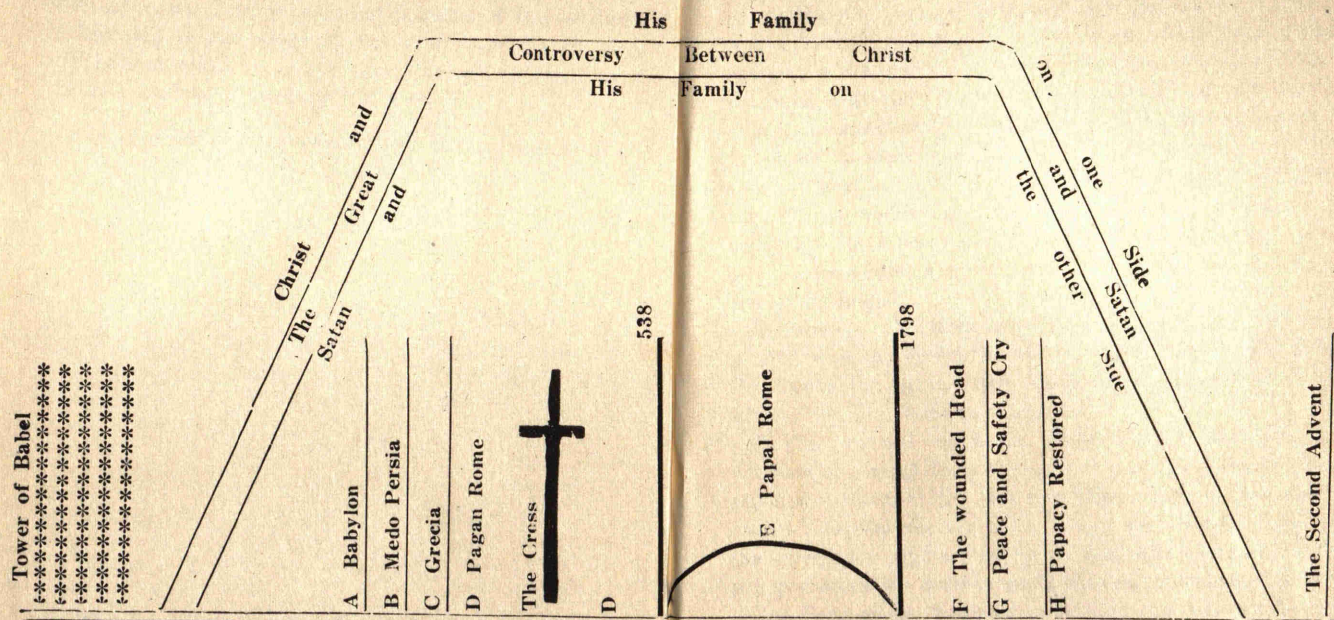
"Reckoning upon the majesty of his person, and the persuasion of his words which were great, the pope had formerly taken a journey to Vienna to bring back Joseph II to the doctrines of the church, and to counteract the philosophy which seemed to be taking possession of the mind of that prince. This attempt had not been successful; the pontiff filled with horror of the French Revolution, had launched his anathema against it and preached a crusade. He had even winked at the murder of Basseville, the French agent in Rome. Inflamed by the monks, his subjects shared his hatred against France, and were seized with frantic fury on hearing of the success of our arms."—Thiers, "History of the French Revolution," Vol. IV.

Rome has always held that a government by the consent of the governed is wrong and cannot be tolerated, for the papacy is supreme, and above all the civil power of earth and should not be subject to it. Hence she should and must have a temporal kingdom of her own which she has predicted again and again would be finally restored to the pope again, and then look forward to some great revolution to bring it about.

Arch Bishop Manning, at a meeting in London, England Jan. 20, 1874 said (in view of the loss of the papal states, 1870) "I fear a terrible scourge of a great continental war I do not see how it can be averted. It is my firm conviction that in spite of all the obstacles, the vicar of Jesus Christ will be put again in his own rightful place." And

so we might give many of such prophecies. They look for a new era, a change, so Archbishop of Florence says when that day comes I know not what portions of the old institutions will remain standing, but I am sure one of them will have survived..... and she alone will be mistress of the field and the Princess in that day.

(See Diagram on opposite side of next page.)



The half circle above the horizontal line represents the world from the tower of Babel the end of the world or the Second Advent. The space A. represents Babylon the first head or the first religious condition of the world as this is of paramount importance to everything else. So we will call these seven spaces the relative condition or standing of the world's religion represented by the seven heads.

So B. represents Medo Persia or the second head, state, or condition. C. The third, and DD. the fourth. These four different symbols in Dan. 7 show slight and great changes in the world's religions as they are the world's four universal kingdoms while the cross appears in the fourth or last one before it was broken up into fragments or minor kingdoms in which civil condition it was to remain to the end. There is no animal in all nature to fully set forth the characteristics of this fourth kingdom, and so it is called by its proper name, the devil and Satan in Rev. 12. And Christ appeared when this condition of things was at its height.

E. refers to the 1260 years of papal persecution closing in 1798 with the French Revolution which was the last blow that broke the great papal Boulder, which constitutes the fifth or the first ecclesiastical head.

F. The wounded condition of the world's Ecclesiastical kingdom or church from the time it was taken captive and put under restraint till this revolution which is now going on shall develop another head. Some great leader equal to the emergency represented by G. that will inaugurate and put into operation another great change, undoubtedly it will be the Pope as the Mediator in settling this war which will lay the foundation for this peace and safety cry, the seventh head. Evidently this is the convalescent period of that papal power which continues a short space, which is fully healed by the ten European kingdoms giving their strength and power to the beast which will constitute the eighth head or condition as represented by H.; under which mark of the beast is enforced.

As but few of our people clearly understand our view of what constitutes the MARK of the BEAST, I herewith give a quotation from our church paper under the able editorship of Uriah Smith, Review and Herald of March 9, 1897.

"In the last great conflict between truth and error when

those who are coming up to the condition of translation and are to be purged from every relic of the Apostasy, the fact that this institution is the BANNER and mark of that power symbolized by the beast is to be brought out in great distinctness, and when the issue is thus clearly made every one by his attitude toward this institution will show whether his allegiance is to the human or the divine. Then the observance of Sunday will have a new significance; it will have a new CHARACTER. It will then be in the PROPHETIC SENSE the mark of the beast as opposed to the MARK OR SEAL OF GOD. And until it reaches this stage, prophecy does not take cognizance of it as the mark of the beast." This is the only correct logical and scriptural view of this subject, and these conditions take place just a little prior to the pouring out of the first plague, for that falls on those who have received the mark. This eighth and last condition of the world will try the hearts and works of every man of what sort he is, for under it all signs and lying wonders will appear. Are we ready for the conflict?

Some apply the eighth head called the beast after the thousand years or resurrection of the unjust but we will show it is developed before and takes part in the battle of Armageddon. Rev. 17: 8. All must agree that the Beast goes into perdition after coming up out of the pit and we all agree that that means a reviving or restoration or giving back to him his lost authority and power and this power will be expressed after he is restored and before he goes into perdition, and at this time here referred to he is called the eighth (head) V. 11, and the same beast that was (the papacy). So now the beast (the papacy) is restored. Where are we after the resurrection? No. Notice the angel is explaining this beast from the fifth head to the eighth which leads up to the judgment of this woman which is described in the 18th chapter. The very next experience of this beast is set forth in V. 13 where the ten horns (sep-

arate and distinct civil governments) now exist and they give this beast "their power and strength," also their kingdom, v. 17. Hence this eighth head (that old papal beast) has kings under his control. Now that looks like the beast restored. These ten (kingdoms) kings were not forced to do this, they agreed to do, were willing to do as all had one mind, v. 13. So "they gave their strength and power unto the beast."

Then the next experience that follows with which this eighth head (beast) is closely connected is in v. 14. "These (the beast and the ten horns) shall make war with the lamb." When? After the thousand years and after the wicked are raised? No. See Rev. 19: 19, 20. "I saw the beast and the kings of the earth (they had one mind, they agreed) and their armies gathered together to make war against him that sat on the horse." Same as v. 14 of the 17th. And if this is after the 1,000 years so is the marriage (19: 7) and the marriage supper; v. 9, and the supper of the great God which is a feast prepared for the fowls. This cannot be true as this war against Christ closes up the great war of Armageddon so this eighth head (the beast) and these ten kings fight against God and his people in this last great battle of this world just after the close of probation. Therefore it is all fulfilled before the thousand years.

It would be a little strange if inspiration in one connected chain in one discourse endeavoring to make clear to our dull minds without a break or any intimation of a change in the symbolic representation of these ten horns, if he meant one set of ten kingdoms in part of his discourse, Rev. 12: 3, and a different set in another part of his discourse, 13:1, and still a different set in the 17th ch. So in all we ought to have had a beast with thirty horns to represent all. Is it not much more reasonable to conclude that the beast in the 17th being the same beast as in the 13th

that these horns must be the same set of horns as the two beasts being the same and must occupy the one and same territory, and then the ten horns of the dragon given in the first part of this same prophecy without any interpretation must be the same and included in the interpretation in ch. 17, and as Dan. 7th chapter and fourth beast is the same as Rev. 12: 3, hence they must all refer to one and the same and not to three different sets of horns.

So we see the eighth head (or beast) is the beast that WAS and we have shown that the beast that WAS was the fifth which continued 1260 years, which had perfect freedom in the use of these ten horns and so when he is fully restored he will again have the use of these ten horns or civil powers the powers of which we have seen are given to this eighth head and not to the seventh. Therefore if this beast (papal power) is to be restored this side of the coming of Christ it proves that the eighth head must reign this side of the coming of Christ, as that is the Beast restored.

Then if this is right the very same religious condition of the Christian world (as this is a world power) will be experienced again under this eighth head (which is in the near future) as it was during those 1260 years of persecution. This beast is the beast in the broadest and deepest sense in which it ever existed. While the first (Babylon) was a beast, the second, third and fourth were all beasts. The sixth was a beast, but remember he was a beast roaming in the wilderness "with a deadly wound as it were." It did not kill him for he does not have to be raised from the dead to get out of the pit, and the history of that beast never shows that he is dead till he goes into perdition, and this is right if history and prophecy agree). The wound being the only difference between the fifth and sixth heads and this wound in his head prevented him from using his horns to any degree. In other words, he had lost his power to set up and crown kings at will, or to remove them.

This sixth beast is just as broad and wide and extensive and universal as the fifth beast, but is not able to use his horns, hence it makes the religious condition of the world very different. The seventh is a beast but it brings another different condition of the world's religion (as these seven heads represent seven different conditions of the world's religion) and this seventh will bring the great peace and world wide cry of peace and safety with the Pope as leader and will during this short period exalt him to the pinnacle of power, described as ascending.

Notice, the least is said about the seventh of any of these last four heads which are ecclesiastical beasts, viz., "And when HE COMETH he must continue a short space." Rev. 17: 10. The beast is represented under the sixth head is as being in the pit or wilderness state or condition. Now what happens just before the eighth head or beast restored appears? The seventh head or the beast which ascends that is coming up into notice out of that wilderness state. Evidently the gradual healing of that wound is a convalescent condition of that wounded head, and that lasts but a short time. While every Christian man should speak modestly about unfulfilled prophecy yet I look for this seventh head to show itself at the close of this present war and so in a very short time it will develop into the eighth, the old fashioned beast.

There is now no neutral nation on which the powers could agree it would be expected that the pope would be called upon to settle things as he claims to be the great neutral and impartial force of the world.

This exactly what the Roman Catholic church has demanded ever since the war began and the opportunity for which the vatican is waiting. In connection with this, The Tablet of Brooklyn, N Y., an influential Roman Catholic organ, in its issue of August 18th, says:

"At last the pope has spoken, and the world already gives

ear to his peace proposal. Who is a more fitting arbiter of a world's troubles than the Representative of the Prince of Peace. Of course it all came after long deliberation. Pope Benedict is a born diplomat. He has been well advised as to the conditions of the war-weary world. His proposal is the first real move towards the settlement of the war. The way is now clear. The nations can at least make a start towards airing their grievances. They will all have to make concessions. What a place in history will belong to the pontiff if he succeeds in his wonderful project?"

And again in the same issue:

"It is not surprising that the rumor that Our Holy Father has proposed general terms of peace to the belligerent nations holds the attention and interests of the whole civilized world. Both as Spiritual Chief of Christendom and as a reigning sovereign in Europe, the pope has long been looked to as the one who could best act as arbitrator to effect a reconciliation between the warring countries."

It goes without saying that in such a case the pope would take care of his friends.

There can be no question of the close connection of Dan. 7 and 12 with Revelations 12, 13 and 17. The wild beast with horns and heads and their identity which is especially seen in the TIME of their supremacy, a period of their persecution called a TIME and TIMES and a HALF A TIME. Dan. 7: 25; 12: 6, 7; Rev. 11: 3; 12: 5, 6; 13: 14 all agree that this is 3½ years, and reduced to months equals 42 as explained in Rev. 13: 5; 11: 2, and reduced to days is 1260 Rev. 11: 3. We have seen that this is the beast THAT WAS that received a wound by the sword (civil power) and did live, Rev. 13: 14, viz., was taken captive, v. 10, just at the end of this long period of persecution 1260 years. So it stopped him in his mad career for a time, and so the church would have a little rest. Then the next thing to

look for is his release from that prison life of humiliation, his second administration of free and independent reign over the kings of Europe once more as a wild blood thirsty beast. This is prefigured by the beast that comes out of the pit. Rev. 17: 8 and is the same beast that went into the wilderness or prison. The same beast that WAS who ruled for 42 months, 1260 days. So here is his second reign of persecution though short it may be. Rev. 17: 12, 13. For these ten kings have received power as kings ONE HOUR with the beast, for they had given their power, strength and kingdom to the beast, V. 17.

There seems to be after this captive state a little time of rest and peace when the powers of earth are all favorable to this pure woman. Rev. 12: 14-17. Notice it is after the twelve hundred and sixty days that the church has rest from his persecuting hands and that is evidently the time in which we are now living. Then what follows? "The dragon was wroth with the woman and went to make war with the remnant of her seed which keep the commandments etc." V. 17. This all shows that it is after that long period of 1260 years and after this period of rest then we are to look forward to the time when the beast comes up out of the pit and inaugurates another mighty struggle against the people of God, though short it may be. This is carried on by this healed head AFTER help has been given the woman by the earth, 12: 16, and notice the two horned beast is acting his part at this time, but further proof of this very same thing. Rev. 6: 9-11. You see this is just after that long period of persecution when so many suffered martyrdom under the fifth seal.

Then follows this LITTLE season of REST "till their brethren should be killed as they were should be fulfilled."

So we see without stopping to locate the fifth seal that it discloses to us a great slaughter of the people of which we have shown takes place during those 1260 years, then this

little period of rest, then persecution walks abroad in the land as before and this you see takes place just before the END as this closes up this seal and the first thing spoken of in the next, (sixth) seal brings the great day of God, vs. 12-15. So we have here additional proof that the eighth head is the beast fully restored with all his persecuting power against the people of God in the very closing hours of probation and so he is ready for the last great conflict on this earth in its present form, and so he will act his part in the great battle of Armageddon which closes up this world's history, which seem to abolish all definite lines among the nations as nations, and then we all will be summoned to answer for ourselves and judged according to our works.

College View, Nebraska.

